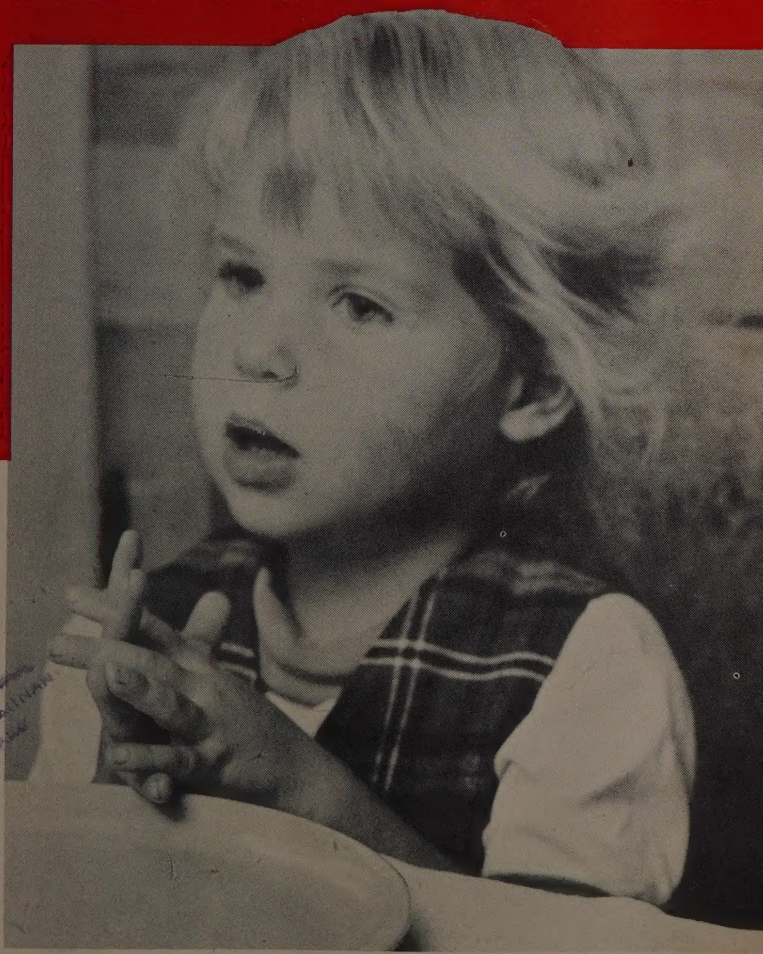
he LUTHERAN



LUTHE
LOGICAL
THE LIE

THE HANDS ARE LEARNING

Child prays

Vol. 42, No. 44

AUGUST 3, 1960

Flickering Wicks

FOR A WHILE, our altar guild was using petroleum wax candles in the candelabra on the altar. When they were first lighted, the candle wicks would flare up; then they would burn down out of sight below the level of the brass candle-savers; then they would burn up brightly again.

MANY TIMES the acolytes were unnerved by this performance. They'd think they had skipped a candle; or that it had gone out and would need to be re-lighted. Some worshipers watched in suspense whenever the candle-lighting took place.

Finally, to end the confusion, I started pressing the candle-savers down into the soft wax after each service, so the wicks would be exposed enough to burn steadily when they were next lit. I quite prou pointed out to my family that I l solved the problem.

I HADN'T RECKONED with my observ wife. "I liked the candles the other wa she explained. "I like to watch the wi seemingly burn out and then come to again. At the start of each service it minded me that our weak faith often flicker and seemingly burn out, c to come back strong and bright again long as we have the Source of Streng

The lighting of the candles each Sun took on new meaning for me. Our a guild is now using beeswax candles, I must admit that I miss the symbol of those flickering wicks.

—HOWARD E. KNO

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Dire Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; the Rev. Ernest J. Hoh, Lit secretary; Rev. Willard D. Allbeck, Ph.D., D.D., Edmund C. Arnold, Donald T. Forsythe, L.H.D., Williat Keister, W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylv H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphi 29, Pa. Please allow four to six weeks for changes to become effective. To insure accurac on changes of address, please include present address sticker together with your new address

Subscription Price, $3.50 a Year. Copyright, 1960 by the United Lutheran Publication House. Printed in U Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

/ Yes to Terror
By Alex Liepa 11

lp Your Pastor
ach
By John R. Scotford 16

e Past Is Present
Palestine
/ Erich F. Voehringer 19

l Day for the Aging
By Ruth I. Simon 22

t's Get Used to Noise
By Ralph W. Loew 24

urch in the News - 4

ashington - - - - 10

erto Rico:
Politics and Education 33

nerican Missions:
New Work Patterns - 34

ws in the Churches:
va - - - - - - - - - 38
nnesota - - - - - - - 41
ntana-North Dakota - - 40
w Jersey - - - - - - 44
io - - - - - - - - - 43
cific Southwest - - - - 45
artburg - - - - - - 46
astern Canada - - - - 42

ve Make a Family - 25

orship Notebook - - 28

rsonal Problem Clinic 29

oks - - - - - - - 31

Conclusion - - - 50

THIS WEEK . . .

● ALEX LIEPA is editor of *The National Lutheran,* the National Lutheran Council periodical. When he went to Europe this summer to attend a Lutheran chaplains' conference, he made the trip to Moelln where Lutheran Film Associates are shooting a picture on the life of a Christian family in East Germany. Alex Liepa was once a refugee himself—from Communist-swept Latvia. He talked to the East Germans helping Producer Lothar Wolff turn out an authentic portrayal of people behind the Iron Curtain and came up with a story (*page 11*) that gives a dimension of depth to the new Lutheran film scheduled to be released early next year.

● JOHN R. SCOTFORD, a Congregational minister and former editor of *Advance,* knows from experience, as all pastors do, that preaching is a two-way street. You can't reach people who don't want to be reached. So, he says, the critical church member who feels that the sermon "hasn't done anything" for him, may have himself to blame (*page 16*).

● HOW MUCH of the world that Jesus knew is still alive in the Holy Land? The question was posed by former missionary, Erich Voehringer, now a professor at Philadelphia Seminary, who traveled through the Middle East last year. He found that many ancient traditions are still intact (*page 19*). Next week he'll tell about a people for whom time has stood still.

● WHILE DOCTORS and theologians discussed relationships between mental health and faith under the auspices of the ULC Board of Social Missions at Wittenberg University, news came from California that a young ULC pastor and part-time laboratory technician was going into graduate study of medicine and philosophy to prepare for more detailed research of faith-health relationships. *See pages 36 and 37.*

THE CHURCH IN THE NEWS

Lord's Prayer goes to court

A man who doesn't believe in God wants to protect his children from exposure to religion in a Miami public school. "The government is teaching doctrine contrary to my own belief," he told Judge J. Fritz Gordon.

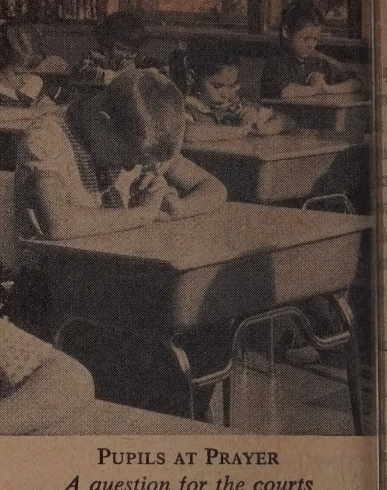
A Unitarian mother objected to her children singing "Silent Night" in school Christmas programs. Three Jewish parents asserted that their children are a captive audience for Christian religious devotions.

The hearing in Florida's Dade county court is scheduled for completion late this month. The Florida law which is under attack requires the Lord's Prayer and daily Bible reading in public classrooms. Plaintiffs say the Miami cases will be carried to the U.S. Supreme Court if necessary to overthrow the practice of religious devotions in public schools.

Argument about prayer

Protestant leaders in Miami came to court to defend the Lord's Prayer in Florida schools. Their attorney, E. F. P. Brigham, questioned a Unitarian clergyman, the Rev. Nathaniel Lauriat, about his objections to the prayer.

"*Our Father who art in heaven,*" Mr. Brigham quoted. "Would you object to



PUPILS AT PRAYER
A question for the courts

that part?" Mr. Lauriat replied that "l cating God in heaven is objectionable t many Unitarians."

Last year Unitarian parents in Penn sylvania won in a federal district cou the case they brought against compulsor Bible reading in public schools. The ca has been appealed to the U.S. Supren Court.

Pennsylvania's legislature replaced th old law with a new one permitting pupi to be excused from classrooms durin Scripture reading. The Unitarian parent Mr. and Mrs. Edward L. Schempp, hav brought suit testing the new law.

Jewish opinion

Spokesman for Jewish clients in th Miami case is Leo Pfeffer, attorney fo the American Jewish Congress. He sai that "religion in the public schools serve only to harass, hurt, and dislocate chi dren of minority faiths and to impai classroom relationships."

He has argued the Bible reading ques tion before courts in various states. Las month he made plans to go to the U.S Supreme Court with a Maryland cou

ppeals decision upholding a state re-rement that candidates for public of- must declare their belief in God. A n was refused a notary public's license ause he would not swear that he be-es.

ewish clergymen at a national con-tion this spring stated that "to read Bible without comment, as required existing law in many states, is to re-e to a mechanical routine what should a meaningful experience.

The reading of any particular Bible slation, even if recited without com-nt, introduces sectarian interpretations l would violate the religious conscience ome of the children."

Question is nation-wide

Opponents of public-school Bible read- have often tried to take their case to U.S. Supreme Court. So far the court said this question should be deter-ned by state laws.

Last month an American Civil Liber- Union official attacked a new state-nt of policy of the San Mateo, Cali-nia, county board of education. The tement asserts that "faith in and rev-nce for God is a basic part of our erican heritage. . . . No program of ral and spiritual values would be com-te if it omitted mention of God and force of divine law."

tholics warn Cubans

For one month there would be special sses in Roman Catholic churches in ba in remembrance of "all those who nt and suffer persecution under Com-nist regimes." It was a low-keyed at-npt by the church to warn its people inst Soviet influence in the Castro vernment.

Fighting broke out in Havana streets er the first special mass in the Roman tholic cathedral. Worshipers came into the streets shouting "Cuba yes, Russia no." Pro-Communist hecklers attacked them, and police rescued the hecklers. A street quarrel developed outside another church and a dozen demonstrators were arrested.

Premier Castro made a lengthy television speech denouncing "false Christians who go to church to conspire instead of to pray." Five hundred of Cuba's 700 Roman Catholic priests are Spanish. Castro said, "Let's not forget that there is a part of the clergy who are pro-Franco."

Church leaders have not attacked Castro directly, but are warning Cubans against Red infiltration. The archbishop of Havana, Cardinal Arteaga y Betancourt, asserted that "Communism is not on our doorsteps but within our very walls, shouting out its wares."

Self-study in St. Louis

Lutherans are moving *out* and *up* in St. Louis—*out* of the central city to the suburbs, *up* on the "social scale."

The situation is much the same in any American city, but perhaps nowhere else has such a detailed study been made as among Missouri Synod Lutherans in St. Louis, their old home town. The study was made by Religious Research Association of Manchester, Missouri.

In 10 years Missouri membership in the city went down from 36,260 to 32,205, and in the suburbs up from 19,631 to 34,996. And in 20 years the membership went up 13 "points" on the social scale (more white-collar workers, higher educational level). On a 79-point scale the Lutherans stood at 38 in 1940, 45 in 1950, and 51 in 1960.

White-collar majority

Lutherans in the St. Louis area, the study showed, are 8 per cent above the white-population average in white-collar

jobs (55.2 per cent white collar, 44.8 blue-collar). It is estimated that 8.5 per cent were graduated from college, 9.4 had some college training. Thirty-four per cent had grade-school education only.

Missouri Lutherans are 6 per cent of the white population in St. Louis, and one-half of 1 per cent of the Negro population, although the city's population is now almost one-third non-white.

Conclusions

"All indications point," the Research Association report concludes, "to a general upward movement in social status for area Lutheranism, in comparison with the picture for the total metropolitan population. Whether this is good or bad depends upon whether or not there is a desire to reach all social classes of people efficiently and effectively.

"It would seem that the direction of Lutheran social status movement in the metropolitan St. Louis area will make it increasingly difficult *socially* to reach the lower classes within the metropolitan St. Louis population."

Are Episcopalians Protestant?

When U.S. Episcopalians cut loose from the Church of England in 1783 they chose "Protestant Episcopal" as their church name. This month a 340-page book by Dr. Robert W. Shoemaker was being circulated to prove the name was a mistake.

High-church Episcopalians vigorously object to being called Protestant and consider themselves Catholic. They lost by one vote in a general convention in 1910 in getting the word "Protestant" deleted from the title page of the *Book of Common Prayer*. In the 1961 convention they plan to try again.

New name proposed: the American Episcopal Church. It is, says Dr. Shoemaker, "in all respects the most suitable replacement name. It is accurate, c cise, palatable, and historical."

What Kennedy didn't say

Newsmen had advance copies of speech Senator John Kennedy was go to make in Los Angeles last month accepting the Democratic presiden nomination. Many papers printed advance copy.

Forty-nine words on Mr. Kenne attitude toward pressures that the man Catholic Church might try to e on him as president were dropped f the speech as Mr. Kennedy actu gave it. To save TV time, numer other cuts were made in the manusc

Mr. Kennedy did say that "my rec of 14 years supporting public educa —supporting complete separation church and state—and resisting press from any source on any issue should clear by now to everyone." He said "decisions on every public policy be my own—as an American, a De crat, and a free man."

What Mr. Kennedy cut were some tails that, he said, are "not relevant the 1960 campaign. "It is not relevan the advance ms. asserted, "I wan stress—what some other political or ligious leader may have said on this ject. It is not relevant what abuses have existed in other countries or in o times. It is not relevant what pressu if any, might conceivably be brough bear on me."

Students question Barth

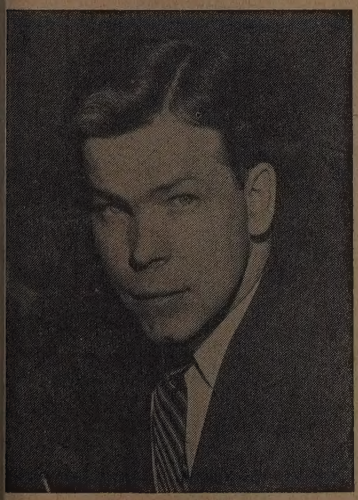
Europe's most famous theologian, Barth, has been a puzzle to many C tians. He had to leave Germany fo strong stand against the Nazis during Hitler period. Since the war he has vised Christians in Iron Curtain coun to collaborate with the Communists

This summer 700 students attendi

ference in France had three hours to stion Dr. Barth. A Lutheran from erica, Herluf Jensen, secretary of Nal Student Christian Federation in the ., wanted an explanation of a Chris's relation to politics.

here are "no general rules," said Dr. th. Americans should write their own gnposts." He said "do not speak only rds; the signpost is our lives." A istian should not "deify political s."

On whether Christians should get inved in political revolutions, Dr. Barth d it "depends on the kind of revolun. Not every revolution is a good ng."



HERLUF JENSEN
Questioned Barth

artments built for old people

Big building projects sponsored by rches for retired people are undery. Lutheran congregations (ELC) in St. Paul, Minnesota, area announced ns last month for a center providing hin a decade for 1,000 residents. It y cost $10 million.

A 100-bed building is scheduled for 1961, adjoining a church-sponsored nursing home already in use. Next will come an eight- to 10-story apartment hotel with one, two, or three-room units. Room rates will be within reach of people living on pensions or social security.

Methodists have three retirement homes in Oregon and plan a fourth, to cost $2.8 million. It will be 10 stories, with 60 garden-type apartments, four blocks from the Pacific in Seaside. An admissions fee ($3,500) and monthly rental will be charged, with medical care included.

Roman Catholics short of priests

World-wide need for priests has become a "desperate problem," said a Roman Catholic cardinal, Giuseppe Pizzardo, in Rome. Cardinal Pizzardo said "that in many parts of the church there is a desperate need for great numbers of saintly priests, a need which for historical and social reasons cannot in the near future be supplied."

Archbishop Egidio Vagnozzi told a Texas audience that if children "are too attached to the world, it will be difficult for them to enter the religious life. . . . Television has brought into the home an emphasis on sex, for instance, that does little to encourage" decisions to train for the priesthood. He said lack of money for education is another problem. Many "families simply cannot afford to pay for 10 years of seminary" in preparing a son for the priesthood.

Roman Catholic strategy includes transferring priests from countries where there is a surplus to deficit countries. Holland has an oversupply. Some Dutch priests are going to Austria.

Most severe shortage is in Central and South America. Populations are increasing rapidly. Mexico has 37 million peo-

ple, mostly Roman Catholic, and 5,000 priests, the same number as a century ago when the population was 6,500,000.

Why men become ministers

The "image of the ministry" that a boy gets in his home and church determines whether he decides to become a minister. Marvin T. Judy, professor at Southern Methodist University, analyzed 306 papers by first-year seminary students on "My call to the ministry."

"The secret call of God" was experienced by those who decided on the ministry, but the call was "conditioned by the environment of the home and church," Dr. Judy reported.

Homes where the ministry is highly regarded and congregations where recruitment of young people for church vocations is stressed provide most of the ministerial candidates.

Not so many church papers

For as far back as present-day readers can remember, church papers such as the *Lutheran Standard,* the *Lutheran Herald* and the *Ansgar Lutheran* have been published every week. They merge next January to become the official magazine of the new American Lutheran Church, which will be published every two weeks.

Back of the decision to publish biweekly are the harsh facts regarding present-day costs of paper, ink, and printing. To produce an attractive magazine (two-color printing, good-quality paper, etc.) 1) the price must be higher than most subscribers like to pay, or 2) there must be a heavy subsidy from the church, or 3) the periodical must be published less frequently than once a week.

Editor of the new *Lutheran Standard* will be the same man who is editor of the old *Standard,* Dr. Edward Schramm. He moved from Columbus to Minneapolis in early summer to get to work on new assignment.

The magazine will have 32 pages a expects to begin with 250,000 subscribe

ULC income increases

Offerings for United Lutheran Chur work continued on a strong upward tre through July 20. Amount received d ing the month was $850,051—up 15.7 p cent from July, 1959.

Total for the first half of 1960 w $4,635,727. In 1959 the first-half to had been $3,992,465.

United Lutherans were one-half of o per cent ahead of their 1960 World A tion goal at mid-year. Total goal for t

BEYOND REPAIR
Earthquake in Chile did it

r is $1,837,470. Through July 20 the ount received was $929,206.

A World Action special expense this mer is the relief program in Chile ere Lutherans and their churches were d hit by earthquakes in May. Ameri- s sent relief supplies immediately, and v plan to aid congregations in restoring naged buildings. In Puerto Montt a year-old wooden church and the par- age next door were a total wreck. This he Lutheran church nearest to the th Pole.

eacher in danger

A Methodist minister, the Rev. C. B. dstill, had been preaching against mbling and "clip joints" in Darien, orgia. The little town is on the main rist route to Florida (Route 17) and s transient customers for its gambling ces, according to Mr. Studstill.

Somebody in a speeding automobile t at Mr. Studstill and his wife as they re driving down Darien's main street month. Two weeks earlier five rifle ts were fired into the bedroom in the dstill parsonage. Nobody was injured, police can't find the assailant.

"I'll keep on preaching along the same es," said Mr. Studstill.

w Germans are giving

As soon as the Germans had been de- ted in World War II, church people— ecially in America—began giving them ge amounts of money and shipped in untainous relief supplies. Numerous ple were kept alive by these gifts and re helped to restore their homes and irches.

West Germany is now one of the rld's most prosperous countries. Ger- n church people have swung into a big gram of helping the poor of other ntries, it was reported last month.

Protestant church people in Germany started a "Bread for the World" campaign last Christmas, and have already contributed $4,500,000 for food shipments and other aid programs in Africa, Asia, southern Europe and South America. German Roman Catholics gave $10 million so far this year in a drive "against hunger and sickness throughout the world."

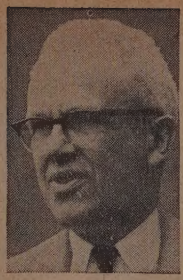
Protestants in Germany work through the World Council of Churches and the Lutheran World Federation in their overseas gifts. The Council's inter-church aid division reported last month that needs are increasing, not diminishing. The World Council gave $270,000 to earthquake victims in Chile.

Missouri college in Pennsylvania

A summer resort in Pennsylvania's Pocono mountains, called Lutherland, was established by Missouri Synod Lutherans in prosperous times before 1929. Money was hard to get during the '30s. The Lutheran group lost financial control and the name was changed to Pocono Crest.

Recently the Missourians have been working their way back toward a controlling interest in the summer colony, which includes three hotels, 50 cottages, a 1,000-seat auditorium, restaurant, lake, and three youth camps. Now Valparaiso University, a Lutheran Church—Missouri Synod institution in Indiana, has acquired a 55 per cent interest in Pocono Crest, valued at $2.1 million.

The community will continue as a summer resort, but Valparaiso plans to convert it into a junior college within two or three years. During the interval the "educational needs of members of the church in the northeastern states will be surveyed," Dr. O. P. Kretzmann of Valparaiso announced.



WASHINGTON

By ROBERT VAN DEUSEN

CONVENTION COMBAT

REPUBLICANS in their Chicago convention would have a difficult time giving the huge American TV audience such a dramatic spectacle as the Democrats did at Los Angeles. As millions watched the Democrats on their TV screens, a massive struggle for political power took place, not only between individuals but between blocs within the party.

One precedent which was ignored was that candidates do not appear at the convention until after the balloting. The dramatic ovation given to Adlai Stevenson on his arrival as a delegate belied the claim that he was not a candidate. Kennedy, Johnson, and Symington showed up at many of the state caucuses, and the two front runners arranged a TV appearance to debate the issues.

Another break in the pattern was the strong civil rights plank in the platform. In a party which is deeply divided on this issue, it has been customary to settle for a mildly liberal statement, accepted over the protests of southern delegates. This year's extremely liberal plank loosed a flood of Dixie oratory—but it was adopted by a voice vote, with no serious threat of a walkout.

MOST OBVIOUS departure from tradition was the choice of John F. Kennedy: the only Roman Catholic nominee except Alfred E. Smith, the youngest except Theodore Roosevelt and William Jennings Bryan, and one of the few Senators e to be nominated for President. His v tory on the first ballot was the culmi tion of a well-financed and smoot functioning campaign which began wh he narrowly missed being nominated Vice-President in 1956.

Kennedy and Johnson

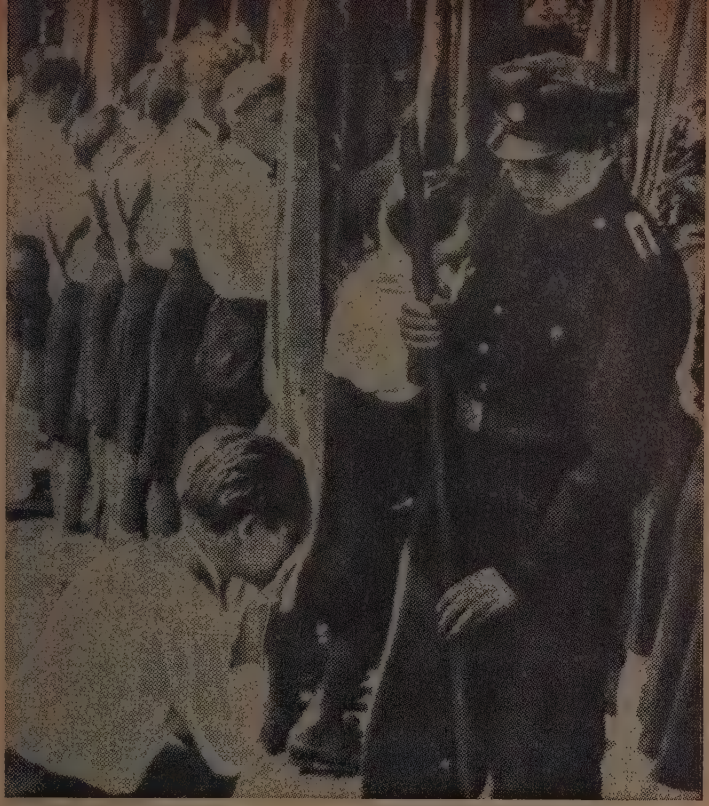
BIGGEST SURPRISE of all came wh Kennedy chose his fellow-Senator L don Johnson as his running mate. man's chief rival for the nomination seldom offered the second spot.

The reason for the choice was to k the solid South intact. Deep emoti had been aroused in the civil rights bate, and there were rumblings of po ble defection to the Republican can date. Johnson's acceptance of the V Presidential nomination cemented breach. But the liberal wing of the pa complained that the choice of John dulled the impact of the strong p nouncement on civil rights.

The Kennedy-Johnson combinat makes a strong ticket in that it appe to divergent interests: liberal and c servative, North and South, Roman C olic and Protestant, youthful and matu With Kennedy's flair for organization Johnson's for persuasion, the two make a politically powerful team.

It is hard to predict what role the r gious issue will play. Kennedy's Ro Catholic faith did not prove to be m of a handicap in gaining the nominati in some respects it was an asset. But electorate does not behave as predicta or respond to the same pressures as p ticians. The final answer will not known until election day.

The campaign promises to be a h hitting one. It should be kept at a h level of sportsmanship, with serious cussion of the issues.



Say YES to Terror

e story behind the story of the next
theran Film production about Germany

ALEX LIEPA

WAS in Moelln, a romantic, 800-
-old German town ten miles west of
Iron Curtain. An international crew
notion picture people was busy shoot-
a new film for Lutheran Film Associ-
who produced the Martin Luther
film. In charge again was Producer Lothar Wolff.

The classroom of Moelln's high school was plastered with posters urging youth to decide for socialism. Huge photos of Walter Ulbricht and other East German Communist leaders looked down from the walls.

MENTOR PUTZAR AND ACTOR WEPPER: MARX IN THE BACKGROUND

Against the altar-like backdrop of a red-draped Karl Marx portrait, Fritz Wepper, a youthful actor from Munich, was being instructed how to speak and act in the gaily blue uniform of a typical East German small-town Communist youth leader.

HIS INSTRUCTOR was Arnulf Putzar, a 30-year-old clerk from Stuttgart, on leave from his office to serve as one of several advisors. They help Lothar Wolff and director Stuart Rosenberg make the new Lutheran-sponsored motion picture as true to real life in the Soviet Zone of Germany as possible.

The film, tentatively entitled "In Father's House" and scheduled for rel in the United States by the end of year, is about a Lutheran pastor com to serve an East German parish wh previous minister has been impriso for alleged anti-state activities.

The pastor has a 15-year-old son, Pe who must choose between his faith a future career as a musician because will not be permitted to attend m school unless he repudiates his father his God. It will be a film about the c flicts of people in torment, both Ch tians and Communists, but all who are

ved in the filming are taking the great- pain to show these people against an hentic background.

That is why Allan Sloane, author of artin Luther," spent three years work- on the script in close co-operation h religious advisors including the CA's stewardship director and film ex- t Henry Endress. That is why, on lo- ion, the producer and the director are pported by a number of technical advis- such as Arnulf Putzar.

Mr. Putzar knows what he is talking ut when he tells actors and prop-men v East Germany's *"Freie Deutsche gend"* dress, speak, wave their banners, l sing Communist songs. Up to four rs ago, when he fled from the East to edom in the West, he was secretary a local Communist youth troop in the erman Democratic Republic."

IT IS A HARROWING yet typical story of s mid-Century that you hear from Ar- f Putzar and his wife Christa when sit down to chat with them during a ak in the shooting schedule under the trees surrounding the 800-year-old theran church of Moelln.

Both were teenagers when the Russian ops overran the eastern part of Ger- ny. They grew up in the dawn of the a of socialism" which has now de- nded on the part of Europe where theranism first took roots.

Arnulf was 14 when he was arrested a v weeks after the Russians took control the little Mecklenburg town where he d his widowed mother had found shel- Their home in Berlin was buried der rubble.

In a cellar of the local prison the Rus- ns tried to make Arnulf confess that belonged to Hitler's fanatical *Werwolf* ms, the Nazis' last-ditch guerilla units rmed just before the end of the war t never went into action.

Arnulf continued to say no for three months. He lived in a cell as wide as the spread of his arms and seven paces long. "Seven paces one way, seven paces back," he says. "They never let us lie down before midnight. Half an hour later they'd come in and drag you to another interrogation session."

They interrogated him in front of a battery of Klieg lights that stabbed his eyes like hot irons. They beat him with a length of garden hose in the face. After three months he broke down and signed everything they asked him to sign. To this day he does not know to what he confessed. The statement was in Russian and nobody bothered to translate.

THE SENTENCE was 15 years at hard labor, and they sent him to prison in Strelitz-Alt, then to the former Nazi concentration camp in Sachsenhausen near Berlin.

In 1950, when that camp was closed, some of the inmates were turned over to the new East German police, others received release papers stating: "According to the amnesty decree of the German Democratic Republic your sentence . . ."

There was no way to tell why some were pardoned, some not. The consensus in the camp was that they must simply have drawn lots. Whatever it was, Arnulf was among the lucky inmates. They let him go home to his mother in Berlin.

He was 19, without an education, without a trade, with a prison record he had solemnly promised never to mention, in need to earn his daily bread. He started working for a gardener. He came to like the gardener's daughter, but there could be no thought of marriage then.

Then he found a better paying job in a ship wharf and did so well that, after less than a year, the "People's Own Enterprise" decided to send him to a special

shipbuilding school in Rostock. It was there that they asked him why he wasn't a member of the Communist youth organization.

There is only one way to answer that question in East Germany if you want to stay out of trouble, and the memories of the past were vivid. Arnulf joined.

This short episode sticks in Arnulf's mind as vividly as the five years of prison experience because of his inner torment as he spoke the one little word: "Yes!"

THE MEMORY, he said, is one reason why he is so interested in working on the production of the new Lutheran-sponsored film, since, in this film, the pastor's son Peter faces almost exactly the same predicament.

There is the key scene in which a teacher, an outwardly kind and warm man, asks the pastor's son, why he shouldn't join and declare his loyalty.

"Your political background is important," he tells the boy. "Nobody stands outside society—especially a teacher or artist." And when the boy tries to state his views, when he points out that they really ask him to repudiate the faith that is his own and his father's, the kind teacher says: "Your father has every right to his interpretations, and I'm sure that he thinks he taught you the truth. But times are changing . . ."

This is a dialogue that strikes close to the heart of Arnulf Putzar. It strikes even closer to the heart of his wife Christa. To her it sounds almost like the conversation she had with her high school teacher in Berlin when she told him she wanted to become a teacher.

"Sure," Christa's teacher told her, "we need good teachers. But a teacher must stand for the Workers' and Farmers' State."

"You know," said Christa, "that I have a Christian upbringing. You claim the State is for peace. I know the church for peace, too."

She never got the education she wanted. She refused to join the *Free Deutsche Jugend*. But then, unlike her husband, Christa didn't know what a Communist prison looks like. He did. He said "yes" in 1952 when they insisted that he should join the youth movement. He said "yes" in 1954 when they proposed to make him secretary of the local troop.

This was shortly before graduation from the Rostock shipbuilders' school and he realized they never would let him graduate if he refused the honor of becoming a leader.

He "howled with the wolves" and graduated and returned to Berlin as a ship-building engineer to marry the girl who had been waiting for him. Yet, the problems of living in a Communist-ruled state were by no means over.

CHRISTA'S FATHER hadn't always been a gardener. In the days of the Weimar Republic, before Hitler, he had been a member of the Berlin police. From those days as well as from his connections with gardeners and garden produce merchants, he had a wide circle of acquaintances.

One day, not long after his daughter had married, he was summoned to the revenue office, but the men who spoke to him there were no revenue officers and were not interested in tax matters.

They told the old man that he was known as a "reactionary" who had no right to continue his still independent gardener's business, unless he were willing to help the state.

The help they wanted was simple. "Just mix with gardeners and business people on both sides of divided Berlin and inform us . . . But don't tell anybody, not even your own family."

"We all noticed," said Christa Putzar

THE ECSTASY OF FREEDOM

t for days after he had been called to revenue office father was sick. We ught he was again having his heart ible. But he refused to talk. He hardly ke a word for almost a week until—now this was on the first Sunday of vent—he called all the entire family the living room, and, sitting on the piano bench, told us his story. He l there was no other way for him than lee, yet he didn't want to put any of in danger. He wanted to know what all thought of flight."

"For us," added Arnulf Putzar, "it by that time no longer a problem, a relief. We—Christa and I—had n sure for a while that the only way was flight. We kept postponing our ns because we did not want to endan- her parents, who would have been used of having helped us."

Yet is flight the only answer?

This is one of the many questions dramatized in the new Lutheran Film Associates production. It indicates flight as one possible solution. It also shows people who do not and cannot flee from Communism. There is, for instance, the pastor who must stay.

There is one point on which all men involved in the filming seem fully agreed: The strength of this motion picture, scheduled for release at the end of 1960, will to a great extent be in the pointed effort to show that there simply are no pat answers to life's problems, certainly not as life is under an atheist government.

While the film will depict every-day life under Communism without exaggeration, it will, at the same time, attempt to dramatize the age-old fact that each man, and most certainly a Christian, must fight his own battle for the preservation of his integrity against the demands and pressures of society.

HELP YOUR PASTOR PREACH

By John R. Scotford

At least once every week, on Sunday morning, your eyes are glued to the man in the pulpit as you listen to his sermon. You are involved in what he has to say and how he says it. This is your service of worship, and the sermon is part of it. To remain aloof would destroy its meaning.

If you're a member of the church, the pastor is your friend. You want him to succeed. If you're an officer of the congregation you're anxious that the church is filled—and the quality of the sermon has a lot to do with that.

As a Christian, regardless of what your relationship to the pastor or the congregation is, you are concerned that the largest possible number of people hear the gospel under the most favorable circumstances. The effectiveness of the Christian message may be made or broken the voice that comes from the pulpit.

It may seem that persuasive preach is not under your control. It's the m up front who bears the full burden the task. But it isn't so. Even though preacher formulates the message, its fectiveness is largely determined by attention it receives from the listener the pew.

As a ray of light is invisible unti falls on a solid surface, a sermon is s ply a succession of sounds until it re ters on a sensitive ear. A sermon paper is as useless as an airplane on ground. Both must take to the air. conditions under which they become borne have much to do with the effecti ness of each.

ONGREGATIONS HAVE ALMOST as much
t on preachers as preachers have on
gregations. The pulpit is not a ter-
al but a junction point. It is where a
am of words meets a stream of atten-
. Unless they connect, nothing hap-
s.

nce I preached the same sermon on
essive Sundays in two different
rches. On the first occasion the peo-
looked at me critically and listened
ost sullenly; on the second the congre-
on seemed to be sitting on the edge
he pews waiting for a chance to rise
and shout. Their attitude fanned the
e of my spirit.

In the other hand, the emptiest
acher whom I have encountered in re-
t years was holding forth in one of
fullest churches I have ever seen. The
e words spoken by an unknown voice
fifty people would have fallen com-
ely flat. Yet the expectations of the
titude permitted a famous preacher
ay nothing with apparent success.

Many ministers imagine that if only
could get the pews filled the ser-
n would take care of itself. An ultra
ral pulpiteer once confided to me that
point of maximum effectiveness was
en he had a thousand people in front
him. But it is neither that simple nor
t difficult. A crowd helps, but it is
a prerequisite for good preaching.

THE IMPORTANT QUESTION is what hap-
s to the spirit of the minister when
enters the pulpit, or the expectations
the worshiper when he enters the
rch. In either case the first impression
dampen one's ardor or fire one's
es.

For your pastor, Sunday morning may
a time of secret dread or of eager
icipation. Much depends upon what
sees when he looks out over the pews.
Does his eye first light on Deacon Jones sitting beneath the window on the far side of the church with his harsh features falling into a vertical pattern which seems to say, "Preacher, I dare you to tamper with my ideas!"

Or does he see a thin line of people forming a badly bent horse-shoe from side to side of the room, with the thinnest point at the middle? This may suggest to him the old game of three-deep, or a bunch of pulpit committees making a critical appraisal of his possibilities.

Or does he find his congregation crowded into a few back pews as though determined to keep a safe distance from either a contagious disease or the Christian gospel?

WHAT GREETS THE NEWCOMER who may stray into your church? The cars parked out in front may have led him to expect a considerable congregation. The crowd in the back seats may be re-assuring, but it may also suggest that here are some people who do not want to commit themselves to the gospel they profess.

Unless the newcomer gets there early, he finds that he must go down the aisle past the pillars of the congregation to a conspicuous seat which no one else could be persuaded to occupy.

At this point I speak from experience. Arriving in a large city on Sunday morning I went to see a woman about some difficulties in which her son was involved. As eleven o'clock approached I announced that I was going to church. She countered with the proposal that if I would take her to church she would take me to dinner.

She was in need of the gospel, and I would soon be in need of food. So this seemed a desirable procedure. We arrived a bit late at a church where my wife and I had formerly been members, where the pews are in a wide arc which makes it easy for people to see one another.

My friend did not know much about churches, and meekly followed the usher down to the second pew from the front. I had a rough hour. The preacher, the choir, the congregation knew me and my wife. My neck became stiff from the eyes seeking to penetrate it. If I had been a non-churchgoer, I suspect that I would have continued not going to churches.

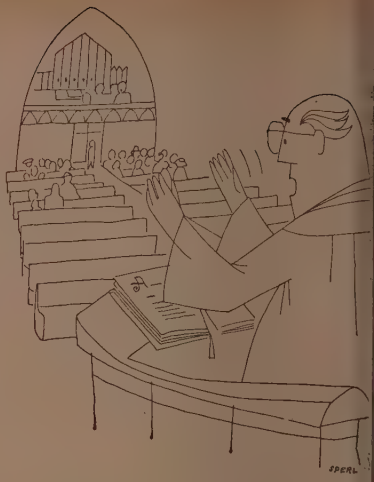
ANOTHER EXPERIENCE POINTED the path of personal duty. On arriving in church one Sunday morning I discovered immediately in front of me a gentleman from New York whose church I knew to be looking for a minister. From my vantage point I studied his reactions.

He seemed quite happy until he noticed that one corner of the room was quite uninhabited. His face fell. Thereafter I moved my family into what had been a void so as to reassure any other pulpit committee that might come along.

At best, preaching is a lonely job. Often the man in the pulpit feels terribly alone as he seeks to reveal the ways of God to men. A difficult matter is made worse if the congregation is gathered in a huddle at the back of the church with a great open space between them and the preacher.

It is a help when the congregation seems to be reaching out toward the minister to give him a helping hand with his difficult task. His burden is greatly reduced if there are people in the front pews. Psychologically the proximity of the congregation can encourage the preacher fully as much as its size.

DON'T BLAME the emptiness of the front seats on the sinfulness of the people or the ineptitude of the ushers. It takes courage to walk down the aisle of a church and sit in the path of the oncoming discourse. Those weak in the faith should not be expected to take this step.



There is little that the ushers can about it. They have no authority and too much influence. They can lead people down the aisle, but like the he standing before the watering trough, t may not do as expected. For an usher proceed down the aisle with no one hind him is a discouraging experience.

WHAT EVERY church needs is a sr number of dedicated souls who re want to help their minister in his n important work, which is proclaiming gospel. They may make it part of t religious duty to get to church five n utes before the service starts and tak seat immediately in front of the pu and, if possible, not more than ten from it. They may even be able to suade some of their friends to come al with them.

Their example will not be was Their function is that of a nest egg. there is one family down front, more follow. If the latecomers must tak front seat, they will not be embarras

If you're one of the dedicated s I've been talking about, you'll have y

ard. The front seats are the best seats.
n can see easily and hear without
rt.
You will be less disturbed by the rest
he congregation.
You will meet the maximum number
people on your way out.
You will win the love of your pastor.
will preach more effectively because
you are sitting there in front of him.

Your presence will support his words.

You will be testifying for the gospel even though you utter not a word. Others will take it more seriously because of what you have done. You may not be qualified to preach, but you can be a mighty helper to the preacher and a silent evangelist of the cause he represents.

U CAN FIND PLACES AND PEOPLE IN THE HOLY LAND
AT ARE UNTOUCHED BY CHANGE SINCE JESUS' TIME

The Past Is Present in Palestine

ERICH F. VOEHRINGER

S A MISSIONARY and later as secre-
of the World Council of Christian
ication I have seen many parts of the
ld. I've traveled from the jungles
Africa to the fjords of Norway, but
place stirred my imagination as my
t to the Holy Land which I saw for
first time last summer.

Like other pilgrims I looked for traces
biblical times. I went to see the "holy
es," built over with churches, cov-
d with marble and precious stones,
n gold and silver.

saw the birthplace of Jesus in Beth-
m which looks more like the bath-
m of a millionaire than the stable of
Nativity, and the place of the cross
de the Church of the Holy Sepulchre
lathed in white marble under a cloud
sanctuary lamps from all the different
nches of liturgical Christianity.

saw excavations of ancient cities, 40
down in the ground. I saw the ruins
of the Essene monastery in Qumran where the oldest manuscripts of the Bible were found, their pottery works and their baptisteries for ritual ablutions which throw light on the baptism of John and on Christian baptism.

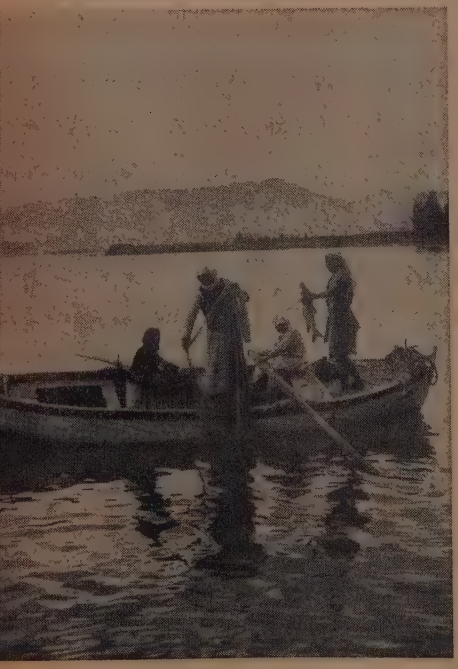
I went through the museums of Amman and Jerusalem (built and equipped by Rockefeller) and saw the scrolls and the jars in which they had been stored, the writing tables and inkwells, the pots and pans and everyday utensils used in Jesus' day. Here they are in glass coffins, dead and silent, skeletons of living organisms, like the bleached corals on the seashore, without a glimmer of the colorful, pulsating life that once inhabited them. Can these bones ever come to life again?

ARE THERE no living relics of the time of Christ? Things that he saw, that became part of his thoughts and experiences? Things that could speak to us today, as they spoke to Jesus? This is what I looked for. I found them.

I saw the mountains of the Desert of Judea as we came from Jericho to Jerusalem. They were brown and bare in their nakedness, not a tree, not a shrub, not a blade of grass.

Here is where Jesus spent the forty days of preparation, no doubt somewhere near the edge of these mountains, where he found shelter in a cave, where he had a magnificent view of the Jordan valley deep below, of the blue Dead Sea and the mountains on the other side in the purple haze of the setting sun.

He must have watched the shadows creep higher and higher, until his eyes caught the first twinkling star and he must have prayed the words of the 19th Psalm: "The heavens declare the glory of God and the firmament showeth his handiwork!"



. . . STANDING BY THE LAKE OF GENNESARETH

THIS SAME exaltation—being able walk in the footsteps of Jesus, to s what he saw, not only in pictures, but reality—I felt whenever I was out doors in the Holy Land. On the top the Mount of Olives, on the way to E maus, on the shore of the Galilean S on Mount Tabor, on the Temple Squ in Jerusalem.

Coming up from Jericho, we stopp at a place where the motor road cros the old way of the pilgrims. Nearby a spring, the first water after a ten-m climb from Jericho, and how welco must it have been to the pilgrims on th way to the feast in Jerusalem. Here doubt Jesus and his disciples rested the shade of the trees growing near t water brooks; here they quenched th thirst from the very spring where I b down to get a cool drink.

These springs and their undergrou water courses remain remarkably const throughout the centuries and mille They were part of the living environm of Jesus, here as in Nazareth, in Ca or in that cove on the shore of the G lean Sea between Tiberias and Cap naum, where I spent the loveliest aft noon of my trip.

THERE WAS a small stony beach th with one big rock, which was the logi place to sit and change my film, and t off my sandals before plunging into lake. The rock was worn smooth by g erations of people who had stopped h before me and had felt the same w about the convenience of this rock.

Most likely the fishermen in Jesus' d ran their boats ashore here to rest a get some fresh water from the spri Perhaps Jesus himself sat on this r and taught the people one of his parab

As I sat there a beautiful kingfis came flying over the lake and perc

AND HE SPOKE TO THEM A PARABLE: BEHOLD THE FIG TREE . . .

n one of the bare branches of a willow. Vith the sparrows, and the fish that mped in the lake, and the butterflies ancing over the wet stones, they all were ving relics of Jesus' day, part of his vironment.

BUT THERE are living relics much oser to you and more intimate. To iese you need not lift your eyes, you ave to look down to the side of the road. ou find the flowers and weeds, the iorns and thistles of which Jesus spoke, nd there can be no doubt that they are ie direct descendents in unbroken line, om those that prompted Jesus to use em in his parables.

The birds may have flown in from ther countries, the sheep, camels and onkeys you see today may be of differnt breeds, even the grain and wheat rowing in the fields may be an imported or improved strain (though it certainly doesn't look it), but the weeds and thistles are the same; nobody would have thought of improving them.

Their life is the same, passed from year to year, through seed and flower, since the days of Jesus, of David, of Abraham. You have to bend low to see how delicate and beautiful they are, with tiny little flowers protected by huge thorns, some bluish, some green or brown, the whole making an intricate pattern.

I was there in summer. It was hot and dry. The lush flowers and grasses had withered or had been eaten by the sheep and goats weeks ago. All plants that still survived did so by dint of their thorny weapons or the bitter taste of their cactus-like leaves, but they too had a beauty of their own which cannot have escaped the eyes of Jesus.

A second article by Dr. Voehringer on living relics in the Holy Land will appear next week

Ohio Lutherans Tackle a Problem:

Full Day for the Aging

By Ruth I. Simon

"Now you know why we don't want to miss a single Tuesday." My past-seventy friend had often told me how much she enjoyed the Senior Lutheran Day Center meetings in St. Luke's Church at Cuyahoga Falls, Ohio. This was my first visit. It didn't take me long to get into the spirit of the thing, and after a while I was almost wishing I could qualify for membership.

Here was true Christian fellowship. Busy around the tables were men and women from seven churches in the Akron District. (Cuyahoga Falls lies just across a bridge from the Rubber City.)

All of them were over sixty-five. That was the one requirement for membership. The bond which united them was not one of age, nor even one of religion. In fact, not all of them were Lutherans. The bond was a desire to help others less fortunate, and to prove to themselves that they were still useful.

At one table in the large workroom a group of women were making cancer pads. They folded newspapers according to directions and covered them with soft muslin. The Cancer Society and the Summit County Nursing Service has constant need of new supplies. The neat stack of completed pads at the end of the table grew steadily.

Nearby a man worked alone. He had a specialized job—recaning a chair which looked as if it might have grown older with him. Soon his skillful fingers would make it useful again.

At another table three ladies we answering the question we often a "What can we do with all these greeti cards? They are much too pretty to thrown away."

Mounted in muslin scrapbooks th will find a welcome reception in Ch dren's Hospital. When the children a as they usually do, if they may take t books home with them, the nurse c always answer in the affirmative for s knows that the hospital will soon recei more from the Day Center.

Perhaps the most unique and interes

Old hands make old chair new

BASKETS IN ALL SHAPES AND SIZES FOR A VARIETY OF USES

project was the basket making. The ers had learned their art well, and day soon these lovely baskets will be pleted, filled with cookies, toilet or ng articles, and bring cheer to resi- in nursing homes.

LL WORK AND NO PLAY isn't good for ren or oldsters, so shortly before n time a pianist arrives. It's a joy to the old songs. The beloved hymns ng to all ages, but even new songs are f they aren't too "rocky and rolly." ot coffee combines well with the hand n and the buzz of conversation as the Center folk find tables in another of the building. These senior citi- know that they have a happy lunch- engagement every Tuesday.

he mind must work as well as the rs. Soon after lunch there is Bible study. One of the most enthusiastic members of the Day Center group is a retired minister. He secures capable leaders for Bible study. A prayer circle follows.

A picnic is the big event of the summer when the regular Tuesday meetings are recessed. Yet with all the good times for themselves Day Center members are always eager to get back to their work.

The Center is only a little more than two years old. It held its first meeting in April of 1958. Mr. and Mrs. Ivan L. Albaugh of Cuyahoga Falls are the directors. The Rev. George C. Wagner (ALC) of Akron is the adviser. The Center is part of the larger program of the Lutheran Service Society of Northeastern Ohio. Director of the agency, which has its headquarters in Toledo, is Dr. Frederick W. Heins.

Let's get used to noise

How do they do it? The speakers at political conventions read their addresses while looking straight into a hullabaloo. People chatting in the aisles, radio and TV men interviewing delegates, unrestrained conversations going on within two feet of the speakers, but they go right on speaking.

Most preachers are so accustomed to quiet churches and well disciplined congregations that a cry of a baby can upset them. But this is a noisy world. You can't shush up things.

There was more noise than just from the delegates. The Congolese were making noise, Russia was making angry sounds. Riots had broken out again in Tokyo. If there ever was a time when a speaker could be insured a quiet audience, it isn't now.

Perhaps the political convention which looks like the height of silliness and undisciplined salesmanship is a good training school for the men who decide that they ought to represent the causes of the United States in the world arena.

One thing is certain: If the leaders are only to listen to the voices of the people, we shall have government by rabbles and riots. The uprisings in Japan, Turkey and Korea are a varied lot and it would be tragic if we were to enfeeble the executive responsibility in world affairs by such governments by rabble. Governments seem to be plagued either by dictators and boss-ridden oligarchies or by leaderless masses where there are great wells of frustration which can find no authoritative voice.

Democracy is more than a panel discussion where the pooling of ignorance assumes to be wisdom. The people need leaders, men and women who are willing to make sacrifices and work with a dedication to lift the values of men and women.

Values always get known through persons. Consider goodness and you think of a good man. Think of tyranny and you think of a man of evil. Communities—either nations or local neighborhoods—require men who inspire and lead, who articulate the feelings of men and women with their hopes and their desires.

It takes courage to speak over the noise but perhaps that is better than speaking in a cemetery. It must take a kind of daring to speak above the sound of political conventions but who wants the docility of a subjugated Hungary or a decimated Estonia. Everywhere there is the old cry for leadership, for once more our own words must become flesh. This was the magnificent description of the Christ. The Word did become flesh. It was not only what he said, but what he was, that made the difference.

—Ralph W. Loew

FIVE MAKE A FAMILY

Garden Plot

I'M WORRIED. I don't know if I'm thing in where angels fear to tread. aybe I should have talked to someone Dan, Doris Detrand, Pastor Ittel—ut my detective work and my plan solving the problem of the anony-us telephone calls to our ULCW presi-nt, Mrs. Corry. But it's such an awk-rd situation that I don't want to in-ve anyone. And I don't want anyone know who the anonymous caller is. The day Doris Detrand and I drove me from the committee meeting I ew who the anonymous caller was. e afternoon I stopped at her house. s. X—let's call her that—has a beau-l garden and her roses are prize win-rs. My excuse for stopping was to ask out our sick Pink Chiffon rose bush.

MRS. X was cordial and helpful. We ank coffee on the porch, surrounded rose scent. We talked about a church air the week before, and suddenly she ade a disturbing statement about Mrs. rry. The kind of unkind statement e had been making for months. This, felt was proof that Mrs. X was the onymous caller.

On the way home, I laid my plans. I uld ask Mrs. Corry to coffee one morn-g. I would offer to drive her home. nd I would say casually, "Do you mind we stop at Mrs. X's? I want to tell her y Pink Chiffon rose is perking up."

If Mrs. X were the anonymous caller, is would be a chance for her to see w pleasant, sweet, and unmalicious rs. Corry is and how hard it would be for Mrs. Corry to hurt anyone intentionally. Mrs. X's whole attitude revolves around one time when she thought Mrs. Corry was rude to her. Mrs. Corry, of course, would have no suspicion that Mrs. X was her anonymous caller.

TODAY WAS the day for the plot to be completed. I was beginning to quake. Should one ever try to set right a small misunderstanding? I wished I had talked to Dan last night. Too late, now. Mrs. Corry was at the door.

We had a good hour of talk and coffee and a tour around our hodge-podge but colorful garden. "Goodness! It's eleven," Mrs. Corry said. "I must go."

"I'll drive you home," I said. "I'll find some newspapers and give you some of these plants to transplant."

In a few minutes we were in the car. I had a bundle of plants for Mrs. Corry and another bundle for Mrs. X. "Do you mind if we make a side trip? Just three minutes. I want to stop at Mrs. X's and thank her for her advice about sick roses."

"That would be nice. Mrs. X has such a wonderful garden. And isn't she a delightful woman? So helpful."

Mrs. Corry's words gave my faint heart a lift. We parked at the curb. Mrs. X was tieing up an espaliered tree on a lattice. I stepped out, the damp parcel of plants in my hands.

Mrs. X smiled as I held out the parcel. "For me?"

"Small payment to the rose doctor," I said. "The Pink Chiffon is taking on life."

"I'm glad. Roses are quite hardy. They respond quickly." Mrs. X shaded her eyes from the sun and looked into the car. "Who is it?" she asked gaily.

Mrs. Corry slid over the driver's seat and stepped out. "Oh, Mrs. X. This is a treat. Mrs. Melton said she wanted to stop here for a moment. I hoped you would be home."

Mrs. Corry spoke so warmly that Mrs. X could not summon up the frown she usually donned in Mrs. Corry's presence.

"Ummm . . . what a scent!" Mrs. Corry bent over a yellow rose as big as a saucer. "How do you do it, Mrs. X? I envy you your green thumb."

Mrs. X tried to speak coolly, but her love of flowers would not allow this. "You've never been here during the summer, Mrs. Corry? Would you like to look around?"

Mrs. Corry looked at me. "Do we have time?" I nodded. "What I'd like to see first, Mrs. X, are your espaliered trees. Everyone at Garden Club talks about them. Aren't they difficult to train?"

Mrs. X and Mrs. Corry headed to the espaliered trees trained on the garage and along a high wooden fence. I left them together and roamed about the huge bed of roses at the side of the house. A half-hour later they wandered over to me. "Forgive me," Mrs. X said, all smiles and affability. "We forgot the time."

"I admire you so much, Mrs X," Mrs. Corry said. "You can't know how much it means to have cooperative women behind you when you're a president."

Mrs. X blushed with pleasure.

"Remember when Mrs. X did all the table flowers for the church dinner?" Mrs. Corry turned to me. "I can see why she devoted so much time and heart to that job." She turned to Mrs. X. "I wonder . . . I hate to ask a favor . . . but would you have time to come to m house and give me advice about a ne flower bed my husband wants to dig?"

"Anytime. Goodness . . . flowers a my life," Mrs. X beamed.

"I can see why you gave me that poe to read at ULCW meeting," Mrs. Cor said casually. "Remember it? There w a hidden flower riddle in it. The ladi liked it. I saved it."

Mrs. X turned her face away momen tarily. She seemed flustered, as if s were trying to say something, but decide against it. Don't confess, I admonishe her silently. Let well enough alone.

"Mrs. Melton, we've overstayed o three minutes," Mrs. Corry said, turni to me. Then she smiled at Mrs. X, hope I haven't intruded? I've alwa wished you'd ask me here in the summ when your roses are in bloom."

Mrs. X almost had tears in her ey Tears of happiness? Maybe tears of r lief? It must be hard to *try* to dislik people and to annoy them deliberately.

We parted with mutual warm feelin I turned the car toward Mrs. Corr neighborhood, and I sighed deeply.

"It must be hard to hate," Mrs. Cor said softly. "She was so glad to make . . . forgive and forget . . ."

My hands clutched the wheel in st prise. "You knew? You suspected M X was the anonymous caller?"

"I suspected. Today, when you me tioned stopping there, I was glad. Mrs. is a dear. I've been so disturbed by h bitterness and not knowing the cause. think, Mrs. Melton, that you and I on the cause at the same time . . . that committee meeting."

I nodded agreement. Mrs. Corry we on. "Let's forget this episode. I reali this was a plot to bring Mrs. X and r together. I think the calls will end. A . . . thank you for your detective worl

"Because I was snapping at everyone, my doctor started me on Postum!"

"Everybody gets riled now and then. But when you don't feel right, or sleep well, *everything* gets on your nerves. When that happened to me, I went to the doctor.

"He said my symptoms were pretty common . . . thought they might be due to too much coffee; some people can't always take all the caffein in coffee. He suggested Postum. It's caffein-free . . . can't aggravate your nervous system or keep you awake.

"I followed his advice, and started feeling, sleeping and acting better. Why don't you give Postum a good try—for 30 days, in fact. You'll like it!"

Postum is 100% coffee-free

Another fine product of General Foods

WORSHIP NOTEBOOK

"OCCASIONAL SERVICES"

PARISH PASTORS carry around with them most of the time when on duty in their congregations a small red-covered or black-covered book entitled *The Occasional Services*. Most copies of this book have much-worn covers, the pages are dog-eared, and the whole thing too often looks like a sloppy student's loose-leaf notebook.

It's easy to understand why pastors are urgently pleading, "When do we get the new *Occasional Services?*" For the pew-sitter who gets to church on Sunday, it hardly seems worth getting excited about. Not so the pastor.

He has many services to conduct apart from those of the regular Sunday schedule. In addition to baptisms, confirmations, preparatory services of confession and absolution, funerals and marriages (all of which are provided for in the pew edition of the *Service Book and Hymnal*), there are more than forty other services.

MEN WHO prepared the *Common Service Book* broadened their activity to include those occasional services which in their opinion were needed by the church, and in accordance with the constitutional provisions of the church these additional orders were duly approved for use in the church.

In 1928 the Common Service Book Committee reported to the church it had received many requests for more of these occasional services. It recommended that the committee "be authorized to prepare forms for various dedications, commissionings, and such other minor services and occasions as the committee shall deem proper and necessary." The church adopted the recommendation, and tw years later the committee reported th this work had been completed and th the publishers had included them in th revision of the book of occasion services.

Thus was born the 197-page book w know as *The Occasional Services.* Th volume has two parts. The first contai seventeen orders which were official adopted by the church. These inclu the orders for baptism of infants, confi mation of lay baptism, baptism of adul confirmation, public confession, priva confession and absolution, communion the sick, lessons and prayers for the sic the commendation of the dying, buri of the dead, marriage, ordination, insta lation of a pastor, for the laying of cornerstone of a church, for the openi and closing of synods, and for the inst lation of a church council.

UNLIKE THE above mentioned orde those in the second part of *The Occ sional Services,* although authorized the church, were not approved by it. Th means that the delegates at a conventi of the church did not have the texts these orders in front of them nor w they asked to approve them. These clude such as the following:

Order for the Blessing of a Churc Site and Groundbreaking, Order for t Rededication of a Church, Order for t Blessing of a Cemetery.

In looking through the list of these orders you can soon tell which pages the book wore out fast. While baptisr weddings and funerals are a part of t normal activity of any parish, few past

ever bless a cemetery. The pages king private communion in my book almost illegible, but the pages for regulations for the ringing of a bell almost new.

WHEN WORK WAS begun on the revi- of the service book and its hymnal, was apparent that the commission ld also have to be concerned with forms for the occasional services. t the 1950 ULCA convention our rch's representatives on the Joint missions on the Liturgy and the Hym- reported that it had prepared twenty- occasional services. The texts of e orders were printed in a small r-covered volume and presented to delegates for their consideration.

hree new orders were included: A f Order for Public Confession (see I, page 247f), an Order for Adult tism and Confirmation at the Same ice, and an Order for the Induction Office-bearers ("parish visitors, choir- ters and organists, officers of auxil- s, schools and organizations, and r unordained persons," as the com- sion's report put it.) The convention pted these orders, and although minor orial changes have been permitted, e are the official occasional services he church.

NOT EVERYONE was happy with the se- ion of orders made for the new series. elderly pastor wrote: "In all my s in the ministry I've never blessed emetery, but many times parishioners e asked me to bless their homes." The mission took note of this plea and prepared an order for the blessing of welling which can also be used at dedication of a parsonage.

ut the main cry was: "Why hasn't new book of occasional services been lished?"

One obstacle was the heavy task of the Commission in preparing the lectionaries and the altar service book. On top of this, corrections had to be made on each subsequent printing of the music edition (now in its fourth printing). Moreover, it has been pointed out that the commission has not as yet completed the work on those other additional occasional services which while authorized by the church would not require adoption by the church. Certainly for men who are busy parish pastors and seminary professors this added responsibility will take time.

IT WILL NOT be enough for the commissioners simply to page through the present book of *The Occasional Services* and make editorial changes and minor revisions here and there. There were eight bodies which prepared the new SBH and all of them have different forms of these orders. Moreover there is a growing awareness that the theological implication of some of the former orders needs to be investigated. Is it proper to say that we bless an object, e.g., "Blest and dedicate be this pulpit . . ." or should we rather bless God instead?

The dog-eared pages may have to be handled a bit gently for a while. Let's hope that it won't be too long.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Meddlesome mother

QUESTION: My husband, son, and I live with my mother. Father has been

gone for a number of years. We had intended to settle in an east coast city where Norman was offered a good position. But mother insisted that we stay here and that Norm take a less promising job. After a lot of discussion—and some argument—we decided to stay here, and live with my parents.

Neither parent approved our marriage when it took place, but father later became reconciled to it. Mother, however, refused to budge an inch. She continues to condemn me for the marriage, and she flies in on Norm every few days, blaming him for every little thing that happens, whether he has anything to do with it or not. She even casts up to him the kind of people his father and mother are, for she regards them as rather low in the scale. She has told some of the relatives that she is going to try to break up our marriage.

My situation is very difficult. I feel that I can't just "up and leave" mother, for that would leave her alone, and, of course, she isn't so young as she once was. If I left her she would probably leave everything she has to some relative. She reminds me of how much I owe to her for being my mother and for what she has done for me. I must confess that due to all the pressure and conflict I have many times not been fair or even civil to Norm—we have had a good many ugly clashes over it all. The whole thing puts little Ben into a difficult situation—he hardly knows what is what.

Shall I desert mother and take the consequences? Shall I stick to her and turn away from Norm? My relatives try to keep out of the conflict, and my friends are noncommittal, so I have been trying to face it alone.

REPLY: Your first allegiance is to your husband. Despite all the currents and counter-currents keep that in mi as the main point.

You, of course, owe much to mot and father, as does every person. that does not involve disloyalty Norm. You have no obligation scuttle your marriage for your moth sake.

You should, first of all, go over whole perplexing situation with N man, renew your mutual love and alty, make right any differences tween you, and make sure that e can depend on the other in a com front. Agree to be reasonable in d ing with your mother, but to mak harmonious marriage the big goal

Then, the two of you should hav calm, pleasant, but serious confere with your mother. Continued render to her, with marital confli will surely rob you of your self-resp Put matters plainly. Tell her your m riage comes first, that both of you sire a harmonious home life, but if she does not assume a much be attitude toward Norman and you, will have to move elsewhere and m a new start. Leave no doubt that mean what you say, but try to le the situation as pleasant as possible all of you.

You and Norm should begin to l around for a possible new locatio perhaps where you originally inten to go. If your mother knows you doing this it may prove helpful. It involve a change of employment—e though at a limited distance.

All the way through try to be to your mother. But make a ser effort to be just to your husband family. Desirable as it may be to herit your mother's assets, they w prove a poor compensation for a ru marriage and family life.

BOOKS

CHRISTIANITY IN DANGER

e Historic Reality of Christian Culture. hristopher Dawson. Harper. 124 pages. $3.

he author, a distinguished Roman Cath- scholar, maintains that Western civiliza- molded until the most recent era by the stian faith, now lacks the unifying and ive influence of Christianity. Our mod- age, he contends, has turned to secular- has lost its hold on spiritual things, thereby has become anarchic and self- ating.

he author sees two types of secular re- n filling the spiritual vacuum. The one arxism, whose opposition to Christian- s "clear, consistent, and complete." The is "secular liberalism," unlike Marx- unorganized and amorphous, but none ess deadly to Christian values.

he only reason the situation is not hope- s the presence of a residual Christianity he hearts of multitudes of people—a g internally on the capital of the past." situation, the author feels, cannot long nue. Even democratic states, in spite heir good intentions, tend to take on nsibility for all forms of communal ity including education, completing the ry of secularization.

efending his church against the charge it is totalitarian, the author claims that tarianism is essentially a political con- It is far removed from the Christian n over the whole of life, which allows distinction between spiritual and tem- authority and makes for freedom in rue sense.

is book is long on diagnosis and short prescription. The author is sure that as our culture is pervaded and unified he Christian faith, as he believes was minently the case in the 13th century, it recover purpose and meaning. His ion, in brief, is Christian education, cularly at the university level. He ad- tes a unified study of Christian culture l its aspects which will give a dimension of depth to modern education and emphasize "the Christian tradition as the spiritual source and the moral basis of our culture."

Plainfield, N. J. J. EDWARD GONZALEZ

MOTHERS NEED TO KNOW

Hand in Hand, Mother, Child and God. By Laura Margaret Evans. Revell. 122 pages. $2.50.

When chapters of adult philosophy alternate with recordings of conversation with children aged 6, 10 and "pre-teen," reader reaction is bound to vary according to which presentations strike closest to home. Personally, I was not in accord with the concept of illness being "given by God"—but, as a social worker, I found the descriptions of interpersonal relationships both perceptive and charming.

The daughter of top-flight Presbyterian minister, Louis H. Evans, is apparently too secure in her relations with both God and her family to feel panic when her children fight among themselves, express theological doubts, or come to her with questions about the atheism of one playmate's parent, drinking, sex, joining clubs, or befriending the new girl at school.

With no pat answers or preaching, Mrs. Deats (Laura Margaret Evans) demonstrates how to accept differences in belief and behavior, overcome fears and develop leadership qualities. Since no indication is given of her having had professional training, her skill at knowing when to speak and when to "pretend you are not here" would imply either genius or that she really does approach problems "hand in hand" with God. ELIZABETH M. FURST

Indianapolis

HEAVEN AND HELL

Jesus and the Future Life. By William Strawson. Westminster Press. 250 pages. $3.95.

Any serious student of the New Testament should give careful attention to this book by a British Methodist (University of Birm-

ingham). It is, however, for readers who are thoroughly conversant with theological thought. The author operates in the context of critical theories of the New Testament, although in the main his theological conclusions are conservative.

In large part the book consists of detailed word studies or of studies of brief passages of Jesus' teaching which have a relation to the future life. Of considerable interest are the sections that consider several "parables of judgment."

The nature of the book can be seen in this sample: "The destiny of those who are condemned is terrible to contemplate; even when due allowance is made for the pictorial form of the language, there remains a clear impression of a dreadful doom awaiting those who do not fulfill the conditions required for blessedness. Perhaps the most searching form of this condemnation is revealed in the simple command, 'Depart from me'; when this is set alongside the blessed 'Come,' we have in essence what is meant by hell and heaven. To be in hell is to be sent out from the presence of God; compared with the terrible deprivation it matters little into what condition or circumstances the cursed ones are sent. What really matters is that they are banished from the face of God. Equally, there is no description of 'heaven' more significant than that which is involved in the one word 'Come'—for to be with God is to be indeed in heaven."

Williamsville, N. Y. JOHN SCHMIDT

TEACHING THE SCRIPTURES

Children and the Bible. By Ethel L. Smither. 183 pages. $1.50. Paperbound.

This author has held the field for nearly a quarter century with her popular *Use of the Bible with Children* (1937). The present book, meant at first to be a revision, became a new one.

After using the earlier volume in classes happily for many years I shall have to be convinced by experience that this is better. Somehow it seems not to be a step forward. Nevertheless, *used* the book will be, for no better is likely to appear soon.

Miss Smith fills more than half her pa with age-group chapters. For instance th is a chapter on "Three-Year-Olds and Bible." Parents and church school lead of nursery children who ponder and fol will not go far amiss. Any reader will h an enriching and pleasing experience w the ideas and the anecdotes.

Other chapters are: Children and Bible; Teachers and the Bible; The Tea Measures Her Work; A Survey of Metho Throughout, the author is alert to the outlook and procedures as to both Bible Christian education. RALPH D. HEI

Gettysburg, Pa.

THE WORLD WITHIN

Man, The Bridge Between Two Worlds. Franz E. Winkler. Harper. 268 pages. $5.

Man is poised between two worlds, cording to the author—the outer world fact, which man has studied and has phenomenal progress in understanding mastering, and the virtually unexplo world of his inner creative resources of tuition. In the process of becoming civili he has lost many gifts which were his developed in primitive societies.

In this inner area lie the main spring human existence: religion, art, and na As a psychiatrist, the author presents stimulating insights into an amazing var of subjects, as well as offering many tical suggestions for the training of intuitive powers. The index itself th light on the gamut of subjects referre such as, Aborigines, Agape, Agamem William Blake, Bolsheviks, Brahms, Egyp customs, Cybernetics, Pravda, Predes tion, Zeus, Marshal Zhukov, and the Zo

Practically everyone could find some and provocative observations which w merit the reading of this book.

ALTMAN K. SWIHA

Carthage, Ill.

BOOKS reviewed in these pages may be ord from the United Lutheran Publication H 2900 Queen Lane, Philadelphia 29, Pa from any one of the 12 ULPH branch s

UERTO RICO: POLITICS AND EDUCATION

Roman Catholic political party finds going rough
"Moral-religious" training in school gets tryout

FRANCISCO MOLINA

UERTO RICO—Carefully refraining from attack on the church or its prelates, vernor Muñoz Marín's Popular Democic Party leaders continue to advise the ple against backing the registration of church-sponsored Christian Action Party. heir main argument is twofold:

. Such a party works for anticlericalism represents a danger not only to the nan Catholic Church but to religion f.

. A Roman Catholic has freedom of science in civil affairs.

he loss of prestige of the Catholic rch and of religion is of greater impore in their eyes, they state, than the inse in political power of some of its resentatives.

N A JOINT, lengthy statement published "EL MUNDO" July 12, Teodoro Moscoso Rafael Picó, two of the most prominent ernment leaders (both of them Roman holic), refute Monsignor Grovas' conion about the authority of the church the laity in civil matters.

hey point out that the Vatican daily, SSERVATORE ROMANO, quoted by the ic to prove his point, is only a newser. The May 18 *"Osservatore"* article ted by the priest, they remind the pubhas met with widespread disapproval in holic circles in the United States and ope.

mong the Catholic publications that opposed the article they mention "THE AHOMA COURIER" (that calls it "unforte") and the "INDIANA CATHOLIC" (that inds Italians that the Church recognizes State's autonomy).

leanwhile the *CAP* drive for registracontinues all over the island, especially through efforts of the parish churches and schools. By latest count it had been completed in ten municipalities.

Thus far no major personality in the Popular (government) Party has joined the ranks of the CAP.

In Search of a Philosophy of Life

THE MINORITY STATEHOOD Republican Party has issued a statement in favor of "moral-religious education" for children. They point out, however, that they do not favor the released time bill.

Within the constitutional provisions for separation of church and state, moral and spiritual values are emphasized in the public schools of Puerto Rico.

The Department of Education decided to strengthen the teaching of ethics and set up pilot projects two years ago in three school districts to find out how to achieve a better understanding and development of spiritual and ethical values on the part of the pupils. These values are studied both abstractly and functionally and the learning comes as a result of the total learning experience.

Regular reports were made on the progress of the projects, and the following principles for the pilot projects were adopted:

The development of ethical values should be integrated into the total program of the school as an essential part of the curriculum.

Ethical education is the phase of the school program that helps the student gain a better comprehension of his relations with society and with nature; to discover the spiritual and moral form of these relationships and the spiritual and moral values man has tested through the ages and that are part of his spiritual inheritance; to govern his conduct along these lines and to establish norms of life or a philosophy of life.

The program should be based on a complete separation of church and state.

Morality and spirituality are potential forces in the total experience of a person, which unfolds through interaction with other individuals and with society in general. The values are inherent in the learning process and in the school-community relations and activities.

As the experiences of a child are inevitably related to these values and take place under the influence of different institutions, there must be understanding and cooperation among the latter to ensure progress in the development of values in the pupil.

The program of ethical education shoul develop democratically between teachers an students in terms of their mutual exper ence in the classroom and the communit Superintendents, assistant superintenden and principals should cooperate with teach ers in planning these programs. The pr gram of ethical education should be co tinued on an experimental basis.

The behavior of the teacher himself is determining factor in any program of eth cal education. His conduct, his habits an attitudes play a vital part in this endeavo

AMERICA IN CHANGE: NEW WORK PATTERNS

"Totally new" church strategy urgently neede

LATEST PHASE in reorganization of the Division of Home Missions of the National Lutheran Council is expected to provide fresh impetus to mission growth in the constituent church bodies.

Establishment of the division's new Commission on Cooperative Planning was completed when Dr. H. Conrad Hoyer was installed as associate executive secretary of the division on July 1.

Dr. Hoyer's major responsibility will be directing the commission in developing a process for strengthening denominational efforts "to meet the needs of changing America."

Home mission boards, Dr. Hoyer pointed out, have long been pioneers in multilateral planning. Now, he said "staggering changes confront the churches: the growth and mobility of our population, realignment of economic and social power structures, conflicting cultural patterns, the increased spread of urbanization."

"OUTMODED CONCEPTS of comity must give way to new patterns of working together," Dr. Hoyer continued. "There must be a new approach to the mission in America; to a church strategy that is total and totally new."

The Commission on Cooperative Planni he said, will work with national home mi sion boards and with state and local counc of churches, stimulating imaginative and cr

NLC's H. CONRAD HOYER
Staggering changes confront the churcl

ive approaches to program development.
Dr. Hoyer had served for 17 years as ex-
utive secretary of the NLC'S Division of
nerican Missions. In home missions work
is considered a leader in American Prot-
tantism.

In his new position, Dr. Hoyer will be
ncerned with the role of the churches in
ban renewal, rural redevelopment, and re-
onal planning. He will guide the planning
ases of such special interest groups as the
igrant Ministry, the Committee on Indian
ork, and the Committee on Spanish Amer-
n Work.

The needs and types of church building, in
period of unprecedented church construc-
n activity, also will receive major at-
tion.

LC ANNOUNCES:

obert Long Succeeds Hoyer

NEW YORK—A son of the church leader
o directed the National Lutheran Council
18 years has been named executive sec-
ary of its Division of American Missions
ceeding Dr. Conrad Hoyer who had
ded the division for 17 years before tak-
over the new Commission on Co-opera-
Planning last month.

Announcement of the election of Dr. Rob-
W. Long, 50, to fill the post vacated by
Hoyer came on July 18. Dr. Long has
n pastor of Christ (ALC) Church in Co-
bus, Ohio, for the past ten years. He
assume his new post in Chicago on
t. 1.

Dr. Long's father, the late Dr. Ralph H.
g, served as executive director of the
tional Lutheran Council from 1930 to
death in 1948. Dr. Long's two brothers
also pastors of the American Lutheran
rch, Edward at Austin, Texas, and James
Massillon, Ohio.

During his 25 years in the ministry, Dr.
bert Long has been associated with both
sion and urban congregations, and for the
t decade has served as secretary of the
C's Board of American Missions.

". . . The cumulative effect over the years has been to give new life to town and country churches, and as a result our Lutheran churches are growing even in areas of static or declining population. They have new visions concerning their responsibility toward their Indian neighbors, the migrant farmer laborers, the vacationers in their midst, and the "Yankee townsfolk who used to be Methodists." They also have a new understanding of their community responsibilities, their relations to other Christians, and their service to the church-at-large. . . ."
From the NLC report for 1959

With the NLC, he will be responsible for a program which includes the town and country church, urban church planning, intercultural outreach to minority groups, approach to the Jewish people, ministry to families in military communities, and regional committees to coordinate home missions expansion among the participating bodies of the Council.

DR. LONG was born in Newton Falls, Ohio, on July 12, 1910. He received his A.B. degree from Capital University at Columbus, Ohio, in 1932 and his B.D. from its Theological Seminary, now a separate institution, in 1935. He also pursued graduate studies at Biblical Seminary and Union Theological Seminary in New York City in the 1940s. Capital's seminary awarded him an honorary D.D. in 1955.

After his ordination in 1935, Dr. Long went to St. Paul's Church in Toledo, Ohio, for three years as assistant pastor to the late S. C. Michelfelder, a friend of his father.

At the latter's request in 1945, Dr. Michelfelder went abroad as chief European representative of the NLC, which serves as the U.S.A. Committee for the Lutheran World Federation. A year later he also became executive secretary of the federation, a post

in which he was serving when he succumbed to a series of heart attacks in the fall of 1951 while visiting the United States.

From 1938 to 1943, Dr. Long served as pastor of Oceanside Church on Long Island, N. Y., and from 1943 to 1950 as pastor of Faith Church in Arlington, Va. Both of these mission congregations became self-supporting during his pastorate.

Under the sponsorship of Faith Church, a new mission was started at Falls Church Va., and 21 members were dismissed to form the nucleus of Holy Trinity Church.

Dr. Long's present charge, Christ Church in Columbus, ministers to many students of Capital University and the Evangelical Lutheran Theological Seminary. In 1952 the congregation donated land to provide a site for the parsonage of Good Shepherd Church in Columbus, a mission of the ALC.

MEDICAL HORIZONS: FAITH AND THE MIND

Essentials for Mental Health Contained in Christianity

SPRINGFIELD, OHIO—A theologian and a psychiatrist agreed—Christianity is the best mental medicine.

Each put it in his own way to the 17 doctors who attended a Faith and Life Institute last month on the campus of Wittenberg University.

Dr. Frederick K. Wentz, professor of historical theology at Gettysburg Seminary, said Christianity can help dispel guilt-feelings and anxieties as much as a trip to a psychoanalyst.

Dr. Joseph J. Baker, commissioner of mental health in Tennessee, said the Christian faith contains the three essentials of mental health.

The three-day meeting at which both spoke was sponsored by the ULCA Board of Social Missions. The Rev. Rufus Cornelsen, director of social action for the board, said the institute was designed to "interpret the Christian faith to the laity, to relate Christian faith to vocational and public life, and to achieve free communication between the 'world' and the church."

There were Catholic and Jewish doctors as well as Protestants attending—general practitioners, psychiatrists, internists and allergists.

PHYSICIANS OUGHT to take more interest in man's personality, Dr. Baker said. "Today practicing physicians are preoccupied with the vehicle of personality—the body. We must seek to understand man's hidden image, because it is here we find the most important clues to health and well-being."

Because the variable of human personality continues to defy the scientific method science can take us only so far in understanding man and his illnesses, Dr. Baker continued. Only when doctors realize that man is a paradox can they begin to mature as physicians, he said.

A man needs three things to maintain mental health, Dr. Baker said. They are a well-balanced sense of self-esteem, a certain

ULC's RUFUS CORNELSEN
Free communications with the world

em for others which can be called love, esteem for an idea which transcends the vidual and which gives one's life pur-e." These three, he said, are inherent in istianity.

ur society is nagged by a sense of guilt, Wentz told the doctors, and the trend ard divesting ourselves of guilt in mod- life is best evidenced by the "popularity prestige of psychoanalysts. They have n termed the high priests of modern h."

In the popular mind the analysts func- as experts in ridding people of an asy conscience by going through a Pilate- ritual of mind-washing," Dr. Wentz said. he contended much anxiety could be ted if Christian perspectives were con-ed.

HE RIGHT WAY to handle guilt feelings, Wentz asserted, is to "hear God's word. it be clear that this is not cheap grace. easy Pilate-like handwashing. It cost the of God a painful death upon the cross. it costs the recipient, too.

To the defeated modern man the word forgiveness means that he is set free— from the tyranny of sin and the sting death, released from the dominion of an and the powers of darkness.

The desperation has gone out of his rch for success. He does not need to con-n; he can afford to be a person. In ulti-te matters he has been taken care of by d. He can relax his self-concern and give himself to serve his neighbor's needs."

Dr. Wentz described a man in full health, omplete man, as one "whose natural body transcending spirit are a harmonious ty, harmoniously related to its environ-nt of things and persons, and in perfectly endent fellowship with God." This, he d, "is man as God made him."

Dr. Wentz told the physicians that "main-ning life is no adequate end in itself; we st ask what kind of life, and for what pose. Without trust in God the secular erican, the secular physician, have no is for reverencing the individual and nur-ing his life."

California Pastor to Study Faith-Healing Relationship

By LOUIS F. MERTZ

LOS ANGELES—Growing emphasis on the interplay of religion and physical health throughout the world has given the start to a new program under which the relationship between the ministry and medicine will be put under close scrutiny. The program is being developed under auspices of the United States Government, the National Lutheran Council and Lutheran Hospital societies.

Among the first to begin training for the project is a 30-year-old California pastor, Gene H. Samuelson, who announced his resignation from Mount Olivet Church, Lakewood, this month. He'll begin five years of study at the University of Chicago this fall, work toward doctorates in philosophy and medicine.

In his letter of resignation, Pastor Samuelson explained that he had been called into a "basic research and development stage of the relationship between the ministry and medicine," and that he would eventually "aid in the training of pastors, doctors, teachers and nurses" so that "their respective sciences might augment one another in the area of patient care."

The young pastor served St. John's Church, Sacramento, before coming to Lakewood in 1956. He's a graduate of the University of Arizona and Pacific Seminary, worked as laboratory technician in a Long Beach hospital in addition to serving his congregation.

THE NEWS from California confirmed a trend on the part of both the church and the medical profession to seek new avenues for co-operation. Efforts at establishing bridges between theology and medicine were reported from both secular and church-related groups throughout the country with the growing awareness of the effects of psychic maladjustments on the total condition of health of the patient.

Lutheran Youth Hold Work Camp in Community Cent

By ALFRED J. BEIL

DES MOINES—Fifteen Luther Leaguers from seven states and one province paid their own way in order to work at the Luther League of America workcamp at the Bidwell-Riverside Community Center in Des Moines (July 12-21). Painting of the Bidwell-Riverside Extension, inside and out, was the project completed by the young people. Campers also pitched in to do some yard-work for an elderly gentleman in the neighborhood of the Extension.

Campers participating in the project came from Des Moines; Jacksonville, Florida; Gary, Indiana; York, Bethlehem, Williamsport and Montoursville, Pa.; Racine, Wis.; Newton and Charlotte, N. C.; Farmington, Mich.; Waterloo, Ontario; and Commerce, Texas.

The workcamp was directed by the Rev. Robert A. Beckstrom, former vice-president of the Luther League of America, now serving as pastor of St. Mark's Church, Sioux City.

Campers worked each day from 8:30 A.M. to 1:30 P.M., toured the neighborhood, community centers, churches, and other points of interest in the afternoon. A balance of Bible study, discussion, recreation and worship filled each evening.

Friendly young people in the neighborhood joined the project early in the week and took part in a number of the activities. A picnic was held for primary children in the neighborhood, and a party for teenagers one evening.

"I CAME to this workcamp because I want to learn about people and how the church can serve them," said one camper. "I came because I am undecided what to do with my life and I thought this kind of experience might help me decide," said another.

Each camper indicated that his decision was motivated primarily by personal commitment to Christ. High on the list of pectations voiced by campers was that living with young people from different p of the United States and Canada in order learn appreciation of their points of view their opinions and problems.

The Bidwell-Riverside Community Cer at which the workcamp was held is a Me odist institution serving persons of mi races in an area frequently plagued floods. Campers lived at the Extension made acquaintances with many of the nei borhood people who participate in activi at the Center.

The work project itself was conducted the Extension building located in anot neighborhood which is about fifty per c negro and fifty per cent white. Most of

LEAGUE WORKCAMPERS IN DES MOIN
How to learn about people

tacts with other young people were made the neighborhood.

DES MOINES CHURCHES were very co-operain the project. Women from the various heran churches in the city served the in meal each day. Some of the Des ines Luther Leaguers came and worked the project. Leaguers from Redeemer heran Church entertained the workcampat a swimming party and picnic on day.

even such workcamps are being conted by the Luther League of America in summer of 1960. Location of other ps are Albany, New York; Zelienople, ; Milwaukee, Wisconsin; Norristown, Pa.; ish Guiana, South America; and Edin-g, Texas.

n Texas the young people worked with xican migrant laborers and studied their blems. In Norristown they helped imve the State Hospital's recreation area, lied mental hygiene in light of Christian cern. In Milwaukee they came to grips h racial problems of the inner city.

Joint LCA Meeting Ahead

OFFICERS from three Lutheran church ies of the future Lutheran Church in erica met on June 14 at Trinity Church, rshalltown, to complete plans for the fall ference to be held August 30 to Sept. 2, Walther League Camp, Okoboji.

reliminary plans for the program include eneral study of the documents of The heran Church in America as they concern mbership in the new Iowa Synod. More ifically the conference will consider the posed constitution, and related resources he AELC, Augustana, and the ULCA in a in regard to the districts of the new od, the American Missions program, the al ministry as expressed in institutions agencies, the youth programs in opera, present camp facilities and the plans higher Christian education.

has been suggested that document comees be appointed by the three presidents he merging bodies to carry on a program ducation and interpretation in given areas of the state. The document committees will be available to individual congregations.

OFFICERS AND CAMP OFFICIALS of the three merging synods in Iowa met at Riverside Camp (ELC) Story City, July 13 to discuss a unified camp program for the next three years. It was decided to offer a teachers' training period for 100 leaders during the last week of August in 1961. Campers for this week's course of training will be those who are willing to offer from one to four weeks of time teaching in the camp school during 1962 and thereafter.

Augustana's Iowa Conference now provides four camping periods for 1,000 young people. The Rev. Carl Berhenke, chairman of the ULCA camp committee, estimates that 1,000 youth from the Iowa Synod will be enrolled in camp by the 1963 season.

ULC Convention Delegates Named

FOUR CLERICAL and four lay delegates have been elected by the Iowa Synod to attend the ULCA convention in Atlantic City next October. Clerical delegates are Dr. Alfred J. Beil, synod president; Russell J. Olson, Sioux City, vice president; Charles E. Witt, Postville, secretary; and T. A. Youngquist, Cedar Rapids.

Lloyd R. Bock, James S. Brown and Alex M. Miller, all of Des Moines, and Einer P. Juel, Council Bluffs, are the lay delegates.

MONTANA-NORTH DAKOTA

Luther Leaguers Busy With Summer Programs

By RALPH C. SANDGREN

BILLINGS, MONTANA—Bible Camps and caravaners were the interest of Luther Leaguers in Montana and North Dakota this summer.

Bible Camp for the North Dakota young people was held at Garrison, N. D., July 24-30. Main speakers for the camp were Dr. Walter Carlson, president of Augustana's Red River Valley Conference, and the Rev. David Gerberding, stewardship-evangelism secretary of the Northwest Synod.

Bible Camp for Montana's young people was held at Luther Lodge, Big Timber, Mont., July 31-August 6. Main speaker was the Rev. George L. Lundquist, president of the Northwest Synod.

The caravaners came to three churches in Montana—St. James, Columbus; Bethlehem, Billings; and St. John's, Great Falls. The young people sent out by the Luther League of America were Myra Driol, Saskatchewan; Ethelyn Smith, and James Wallace, both from North Carolina. Their itinerary included Wisconsin, Montana, Wyoming, Texas and New Mexico. Caravaners were well received in Montana and helped improve congregational youth programs.

Montana Women Convene

MONTANA'S UNITED LUTHERAN CHURCH WOMEN sponsored two summer forums in June. Previous practice had been to get as many women as possible to attend the last day of Bible camp to plan fall activities and to study ULCW programs in general.

This year, for the first time, St. James Church, Columbus, played host to 43 women from Billings, Livingston and Columbus. Mrs. Henry Lohof presented a panel and information session on the work of the departments of ULCW.

The women formed buzz groups to discuss local problems and solutions. A similar program and group were headed Mrs. Floyd Bales in Great Falls to ser Rocky Boy, Missoula and Great Falls. T women reported great interest and succe for the programs.

Rosie Flying Cloud Dance

THERE'S ONE home mission under car of the Board of American Missions wher problems are totally different from thos faced by the suburban or city church fo which the Board normally cares. At th Rocky Boy Indian Mission in Box Elder Mont., the pastor is confronted by cha lenges normally before foreign missionarie according to reports from Pastor Joh Dehaan, long-time missionary to the Cre Indians and pastor of Our Savior Church a mission congregation on the India reservation.

Christian missionaries have had to wi their way into the confidence of Indians b patience, kindness, and understanding. Bu this has been just one step in the long slow, often discouraging process of winnin the Indians to the Christ of the white man religion.

The Indian's "God-in-the-Mountain" an his adherence to the teachings of medicin men have more or less disappeared. But th "Sun Dance" has taken their place. It ca Indians from far and near to return f an annual encampment.

Valley floors on the reservation are dotte with sweat houses, and the big tepee crowded for the weekly orgy of the "Peyot cult" which has established itself as a n tive American Church. Now also the Sh shone Sun Dance has invaded the Rock Boy reservation.

Rosie Flying Cloud and her sisters ma have been coming faithfully to Sunda school and services of the white man's mi sion, but says their father, "My childre will not join the white man's religion s long as there is a sun dance."

THE REV. DUAIN VIEROW, newly ordained graduate of Northwestern Seminary, is serving as interim pastor for Redeemer Church, Livingston, Montana. The vacancy occurred when the Rev. Robert Fellows accepted the call as missionary for the Board of American Missions in the Virgin Islands. Pastor Vierow will go to school this fall in preparation for mission work in Malaya under the Board of Foreign Missions.

MINNESOTA

Two-Day Program to Mark 40th Seminary Anniversary

By PAUL LUTHER WETZLER

MINNEAPOLIS—The 40th Anniversary of Northwestern Lutheran Seminary will be celebrated at St. John's Church, Minneapolis, Sept. 20-21. The three conferences of the Northwest Synod will join in the opening communion service at which Synod President George L. Lundquist will preach.

Special lectures will be offered by Dr. Clemens Zeidler on "The Word and the Ministry"; Dr. Robert Roth on "Basic Conception of the Ministry"; Dr. Charles Taylor, executive director of American Association of Theological Schools, on "The Ministry and Theological Education"; Dr. Edgar Carlson on "The Ministry in the Light of the Confessions," and Dr. Walter M. Wick, President of Indiana Synod, on "Pastoral Ministry Today."

The convocation will close with a banquet at which Dr. R. H. Gerberding will speak on "The Northwest Synod and Northwestern Seminary."

Faith Behind the Iron Curtain

EIGHT THOUSAND PERSONS attended a rally sponsored by the Lutheran Laymen's League at the Minneapolis Auditorium on July 10. Dr. Oswald Hoffmann, of the Missouri Synod, spoke. He said "the flame of Christian faith burns brightly behind the Iron Curtain, perhaps more brightly than in West Berlin." He had just returned from an eight week trip to Europe, including Russia and Poland.

"We are surrounded on all sides today by martyrs—witnesses to the faith in Christ—whose heroism is making history in small unknown corners throughout the world and whose numbers are increasing by the hour," he said.

20 Meetings Spur Stewardship

PRESIDENT LUNDQUIST and Synodical Stewardship Secretary David Gerberding addressed twenty meetings throughout the territory of synod of Northwest to inspire greater loyalty and increased giving to benevolence. One hundred fifty-five congregations were represented. Total attendance was 1,703.

DR. PAUL HOLMER, professor of philosophy at the University of Minnesota since 1946, and an authority on Kierkegaard, joined the faculty of Yale University Divinity School as of July 1.

GRACE CHURCH, Alden, Minn., has accepted the architect's preliminary drawings for a proposed new 12-room educational unit, with kitchen and heating plant. The structure is to be of brick to match the present building. The pastor is the Rev. Marlin J. Johnson.

Sketch shows proposed educational unit of Grace Church, Alden, beside present church

Dr. Holfeld Elected Head of New ELC of Canada

By E. G. GOOS

EDMONTON, ALTA.—Dr. Karl Holfeld, former president of the Canada District of the American Lutheran Church, was elected president of the new Evangelical Lutheran Church of Canada, the merger of the Canada District of the American Lutheran Church, of the Canada District of the Evangelical Lutheran Church, and of the West Canada District of the United Evangelical Lutheran Church.

The merger convention was held at Luther College, Regina, July 7-8. Dr. Holfeld has taken a leading part in a movement to bring about an indigenous united Lutheran Church in Canada.

Canadian congregations of the Lutheran Church—Missouri Synod re-affirmed their intention to become a self-governing Canadian church by 1962. (See *The Lutheran,* June 15, 1960.)

REPRESENTATIVES from all the major Lutheran groups in Canada will meet at Winnipeg, Man., Sept. 6-7 for theological discussions. General discussion will center on the question "What Is Needed to Establish Altar and Pulpit Fellowship?"

Reaching Immigrants in B. C.

"The possibilities for preaching the Gospel to immigrants are enormous in British Columbia," writes the Rev. J. Gnauck, new full-time evangelist-missioner in British Columbia for the Western Canada Synod.

Pastor Gnauck represents the United Lutheran Church's latest attempt to face up assimilating large numbers of recent immigrants into existing congregations. He will hold evangelism missions in areas of high concentration of Lutheran immigrants British Columbia.

WELL OVER TWO TONS of used clothing were collected for Canadian Lutheran World Relief by nine rural congregations in southern Manitoba recently.

THE CONVENTION of the Western Canada Synod, held at Regina, Sask. June 7-10, expressed its appreciation of many years service to Dr. C. Kleiner, retiring from the faculty of Luther Seminary, Saskatoon, with a generous purse. Pastors N. Glockler and A. Querengesser received gold pectoral crosses in token of 25 years in the ministry.

THE 13 LUTHERAN congregations in Edmonton, cooperating in the Edmonton Lutheran Council, are making a one-minute devotion available to Edmontonians in answer to a telephone call in a Dial-a-Devotion service.

Edmonton Lutheran Young Adults held a week-end retreat at the YMCA lodge in Jasper, Alta. recently. In September the

Canada Chaplains At Synod Meeting

Five Lutheran chaplains in the Canadian armed forces attended recent Canada Synod convention at Kitchener. Pastor Paul Eydt (left), secretary of Canadian Lutheran Commission for War Services, chats with uniformed ministers. They are (l. to r.): M. M. Holobow, Robert Rock, J. S. Neff, Fred Otke, H. A. Merklinger.

ect to organize a league comprising young lts from all the Lutheran churches.

VELFARE WORKSHOPS similar to those t last year will be held again this fall he four western provinces. They will be nized by temporary provincial councils.

HE DIVISION of Canadian Missions has ounced approval of a meeting in eastern katchewan for the discussion of rural rch problems. Time and place are to be ounced.

o

o of Three Synod Boards aded by New Presidents

By E. RUDOLPH WALBORN

OLUMBUS—Heading the three boards in Synod of Ohio are two new presidents one re-elected. The Board of Home ions is now headed by Pastor Ewald G. er, Toledo, who succeeds Mr. J. Howard er, president for ten years.

ice-president is Pastor Paul E. Becher, sville, who succeeds Mr. Miles H. ns, Dayton, long-time board member; tary is Pastor J. Alfred Updegraff, ton.

he Board of Christian Education is ed by Pastor Wray C. Smith, Mansfield. Leonard Echols, Columbus, is vice-ident, and Pastor Loyal G. Bishop, ling Green, is secretary.

fficers continued by the Board of Stew-hip and Congregational Life are presi-, Pastor C. Myron Danford, Newark; president, Dr. William J. Price, Van-; secretary, Pastor John F. Torrence, ietta.

ie synod's executive board has President ert W. Veler and Secretary E. Rudolph born as its officers, and has elected Pas-Andrew Schilling, Lancaster, vice-presi-for a third year.

. PAUL'S CHURCH, Newark, Ohio, C. on Danford, pastor, has conducted a

WILL-MAKING NEEDS KNOW-HOW
Miss Weiss, Pastor Danford, Mr. Dupler

pilot project on Christian Wills under the guidance of the Wills and Estates committee of the synodical board of stewardship and congregational life.

Miss Virginia Weiss, an attorney and a member of the synodical committee, presided at an evening meeting. The film "Treasures in Heaven" was shown by Homer W. Dupler, a banker, and Pastor Danford. A discussion of wills and estate planning was held by Miss Weiss and three bankers in the congregation.

At a "Saturday Will Writing Session" Attorney Weiss set up an office in the parish house for the convenience of members of the church, writing nineteen simple wills and four codicils, and reviewing two wills. In reponse to interest shown the congregational committee plans to repeat the program next year.

EMMAUS CHURCH, Cleveland, observed its 50th anniversary in June. Among the speakers were Synod President Herbert Veler, Mission Director Albert H. Buhl and Pastors Ralph A. Harsman and Paul Buchholtz. The inner-city congregation is now being served by Pastor Luther E. Buchholtz.

New Jersey Offerings Near Half-Way of 1960 Mark

By RALPH I. SHOCKEY

TRENTON—Mid-year benevolent and Lutheran World Action receipts indicate a definite trend toward a hundred per cent year for the New Jersey Synod.

By June 30 over 40 per cent of the apportionment had been paid, and 48 per cent of the LWA quota. Congregations are making special efforts to reach their goals as the second decade of the synod begins.

THE ULCA CAUSES are graphically depicted with emblems and pictures on the outdoor bulletin board at St. Paul's Church, Mt. Holly.

The large perforated board is a convenient background for mounting the displays which are prepared by a team of two each month. Pastor J. Donald Schupp finds the display very helpful in promoting the work of the church in the community.

Mission Churches Start Building

GROUNDBREAKINGS for two mission churches in the southern area of the state took place recently. St. Luke's Church in Levittown, began work on the first unit which is to cost $185,000 (ultimately $750,000).

St. Michael's Church, Delaware Township, started construction of a building expected to cost $145,000.

GOOD SHEPHERD CHURCH, Somerville, burned a $6,500 mortgage recently. This cleared the way for plans for the future expansion of the congregation under the leadership of the Rev. Robert N. Harter.

ST. PAUL'S CHURCH, Beachwood, is relocating to a more promiment location on Route 9, making possible a larger service to the community. A new parsonage has been purchased as part of the expansion program. The Rev. Edwin Eastman is the pastor.

MISS LORETTA JOHNSON is the new director of Christian Education at St. Paul's Church, Teaneck. She will supervise the total youth program. She had previous experience in the Presbyterian Church in Cortland, N. Y. a several Baptist churches in the New Yo area.

CHRIST CHURCH, Bridgeton, dedicated n chancel appointments, as part of a reno tion program under the direction of t Rev. David D. Mangiante.

A Building of Their Own

BUILDING PLANS at Epiphany Chur Pleasantville, were temporarily halted w the congregation decided to help estab a mission in the Absecon area in 1954. congregation purchased a building, re vated it and gave it to the new Reformat mission a few years ago.

Ground has now been broken for a $140,000 Epiphany church in Pleasantvi which will have seating capacity of 410. new structure is so arranged as to make

Pastors Floyd Paules and Peter Fish, and Charles Watkins at Delaware Township se

Korn, Pastor Lenhardt, William Hartmann, Robert Harter at Somerville church

ing unit available for overflow use. The Richard Porritt, pastor of the parish, assisted by Dr. Edwin H. Knudten, d president, in the ceremony.

he Rev. Paul Weidknecht, Jr., was in- d as pastor of Bethany Church, Glou- r, June 19, by Dr. Knudten.

IFIC SOUTHWEST

nodical Conference Dates for August, September

By LOUIS F. MERTZ

s ANGELES—New pastors in the Pacific west Synod will meet for an orienta- day at the synod headquarters in Los les on Sept. 1.

ther League leaders will convene at a ng session at Grace Church, Santa ra, August 23 to 26, immediately pre- g the synod's Luther League conven- at Santa Barbara State College from st 26 to 28. Guest speaker for the meeting is Pastor William Dion of n, Ariz.

H. Paul Romeis and Milton Fiene of utheran Laymen's Movement for Stew- ip are holding stewardship briefing ses- sions for pastors and laymen on synod territory.

Churches and Pastors

GRACE CHURCH, Riverside, dedicated the first unit of a worship center on July 10. The dedication service was conducted by Pastor George Spindt. The mission congregation is served by the Rev. Frank W. Schmitt.

ORDAINED were H. Carl Roessler at First Church, Oakland, on July 10 and John S. Kerr of Hollywood Church on July 17. Services were conducted by Synod President Carl V. Tambert. Both pastors are under call from the Board of American Missions. Mr. Roessler is assigned to Los Alamitos, and Mr. Kerr to Spring Valley, Cal.

INSTALLED were John R. Steinhaus as executive director of the California Lutheran Home (July 24); Kenneth H. Sulston at St. Paul's Church, Northridge, Cal. (July 17); Frank W. Gunn as assistant pastor at First Church, San Diego (July 31). Coming installations: William L. Dowling (Aug. 14) as pastor of Shepherd of the Valley Church, Merced, Cal.; and John H. Frykman as assistant pastor of First Church, Sacramento (Aug. 14).

IN MIAMI, FLORIDA

St. Peter's

The New Cathedral of the South

33rd to 34th Avenue
on West Flagler Street

Worship
8:00, 9:30 and 11 A.M.

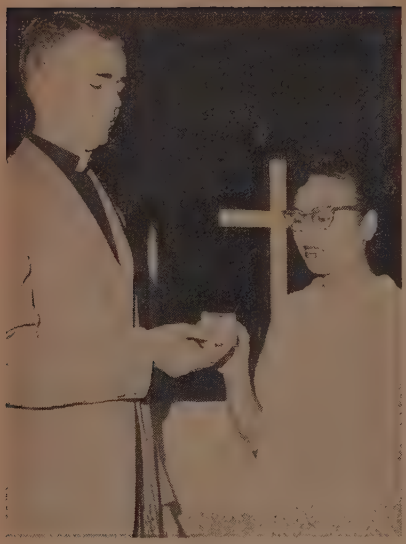
CHRIST THE KING

LUTHERAN CHURCH
IN THE LOOP

327 La Salle Street
(second floor)
CHICAGO

LLOYD L. BURKE, Pastor

Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.



Charter Member and ULCW organizer at Christ Church, Mrs. Woo, with Pastor Bertrand Johnson

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

College men with love for God and people in their hearts and red blood in their veins can have a rich and thrilling time of it preparing for the ministry in the West, on the church's adventuresome and fruitful home mission frontier.

A new class of splendid college graduates—gifted ministry students—enters September 5, 1960.

CLARA MAASS MEMORIAL HOSPITAL
SCHOOL OF NURSING

Affiliated with Upsala College

* * *

Apply Now for September 1960

Write to:

Director of Nursing School
CLARA MAASS MEMORIAL HOSPITAL
Belleville, New Jersey

PACIFIC SOUTHWEST . . .

Women's Leader Honored

MRS. DOROTHY WOO, first president United Lutheran Church Women of Chr Church, Clovis, California, received a li time membership in the United Luther Church Women of America. Making presentation was Pastor Bertrand Johns

Mrs. Woo is a charter member of Chr Church and was given the award because her diligent service in organizing the ULC group besides serving in other capacities her congregation.

Pacific College Receives $1 Million Gift Pledge

PACIFIC LUTHERAN COLLEGE has recei a gift pledge of $1 million from Oc Shores Estates, Inc., a Grays Harbor, Wa development. Dr. S. C. Eastvold, coll president, said the pledge "is a mass stride toward our 10-year, $11 million velopment goal."

The pledge consists of about 350 build sites which Ocean Shores will prepare t into the over-all development program. present market price is $1 million and n increase appreciably as development ceeds, Dr. Eastvold said. A community 10,000 people is expected in the resort c munity by 1962.

An additional gift of three acres made for the erection of a Lutheran chu and a home for retired Lutherans at Oc Shores.

WARTBURG

Wartburg Synod Women Plan Fall Convention

By ARNOLD H. KAITSCHUK

CHICAGO — United Lutheran Chu Women of the Wartburg Synod are get ready for the annual convention which be held Sept. 16-18 at Peace Church, St

, Ill., under the theme "Christ for the rld." Chaplain will be the Rev. Andreas gelbach.

he foreign mission theme will be dis-sed by Miss Myrtle Wilke, since 1927 a sionary to Argentina. She'll talk on Fri- (Sept. 16) evening. Among the other akers are Dr. Harold Lentz, president Carthage College, and Pastor E. E. Koch, inistrator of St. Matthew's Home at k Ridge, Ill. President R. E. Aden of the odical group will speak about the forth-ing merger of the ULC with three other heran bodies.

eace Church, in the meantime, is getting eneral face lifting in preparation for the nen's meeting. It is being painted and ceiling and floors are being installed. church building will have its 25th anni-ary this year. A service of rededication lanned for later this fall.

Martin Luther Church Ready

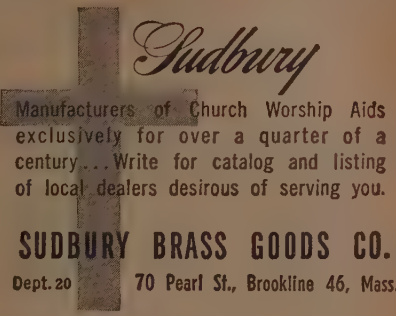
MARTIN LUTHER CHURCH in Chicago ked completion of the building project une with special services, an open house which 3,500 invitations were distributed, performances on the new stage by the her League. The $250,000-building in-es a main hall, music and library room two large meeting rooms. Pastor is the . Paul Schubert.

T. JOHN'S CHURCH, Bluff Springs, Ill., rved the 50th anniversary of the dedi-on of the church July 10 with special ices at which two former pastors of the gregation, K. B. Neumann and Gilbert thoff, preached. Present pastor is Rich-A. Bailey.

HE 75TH ANNIVERSARY of organization observed by St. Paul's Church, Medford, . Synod President R. R. Belter and or E. H. Pfeiffer preached at special ices to the congregation now served by or R. E. Aden.

STAINED-GLASS WINDOW over the choir was dedicated at St. Mark's Church, ahy, Wis. It was given to the church

NEW
MONROE FOLD-KING
FOLDING
TABLE LINE
Kitchen committees, social groups, attention! Factory prices & discounts to Churches, Schools, Clubs, etc. Monroe all-new FOLD-KING Banquet Tables, with exclusive new automatic folding and locking, super strength, easy seating.
BIG NEW 1960 CATALOG FREE
Color pictures. Full line tables, chairs, table and chair trucks, platform-risers, portable partitions, bulletin boards. 52nd year. WRITE
THE MONROE CO., 30 Church St., Colfax, Iowa


Sudbury
Manufacturers of Church Worship Aids exclusively for over a quarter of a century... Write for catalog and listing of local dealers desirous of serving you.
SUDBURY BRASS GOODS CO.
Dept. 20
70 Pearl St., Brookline 46, Mass.

Endicott
CHURCH FURNITURE
fine craftsmanship . . . pulpits altars, communion sets
yours FREE!
SEE the new 28-page Endicott catalog—shows complete line of fine furniture, Cushion-Eze pews, and the new Add-a-Cushion . . . also plant and manufacturing facilities.
Send for your FREE CATALOG Today!
Cushion-Eze
CHURCH PEWS
with patented, built-in foam cushioning
VINYLFOAM
add-a-CUSHION
designed to fit all types of church pews
Write Dept. FO8
ENDICOTT
CHURCH FURNITURE
Winona Lake • Indiana

WARTBURG . . .
by the women's auxiliary of the congregation.

Ordinations and Installation

E. H. PFEIFFER was installed by Synod President R. R. Belter as pastor of Norway Grove Memorial Church, DeForest, Wis., on Pentecost Sunday. The same afternoon Pastor Pfeiffer assisted at the ordination of Ronald Schlitter and installed him as pastor of Trinity Church, Edgerton, Wis.

Donald Schambow was ordained a week later by Pastor Pfeiffer at First Lutheran Church, Platteville, Wis. Assisting in the ordination were Pastors Julius Juhkent Leland Urlaub, Albert Simone and R. Doering.

YOUR OLD FUR COAT INTO NEW CAPE, STOLE, JACKET

MORTON'S remodels your old, worn coat, jacket or cape into new fur fashion for only $22.95. $22.95

WRITE FOR FREE STYLE BOOK

Order from MORTON'S, World's Largest Fur Service. Get largest selection—36 styles.

MORTON'S—Dept. 122-H, Wash. 4, D. C.

"8 MISTAKES PARENTS MAKE"
Every parent should have this new book about child training. It is free; no obligation. Simply address Parents Association, Dept. 1498, Pleasant Hill, Ohio.

RELIGIOUS LIBRARIES PURCHASED—
Baker Book House Department TL, Grand Rapids 6, Michigan.

AGENTS WANTED
Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1960 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 50, Ferndale, Michigan.

MAKE $25—$500
Sell Christmas, All Occasion Greeting Card Assortments; Gifts, Wrappings, Stationery. Experience unnecessary. Big profits. Name Imprinted Christmas Cards. Salable samples on approval. Write HEDENKAMP, 361 Broadway, Dept. 116, New York.

Spotlight on Foreign Missions

FIVE FOREIGN NATIONS and their proble were brought before the attention of Wartburg Synod convention last may wh Missionary Herman Hammer of Urugu Dr. Edith Eykamp of South India, Rob Hansen of Malaya, Clifford Grossenbac of Liberia and Yoshira Ishida of Ja talked about their work on foreign f Professor Richard Syré of the School Missions (Chicago Seminary in Maywo moderated the panel discussion.

The Wartburg Synod had its own missi ary leave again for assignment abroad Pastor Herman Hammer returned to U guay last month for a second term.

WARTBURG WEEK at Pine Lake Cam Wisconsin, (Aug. 14-20) is nearing capa registration with 99 registrations recei so far.

—CHANGES OF PASTORATE—

PENNSYLVANIA MINISTERIUM

ROTHERMEL, ROBERT H. From Maha City parish. To Mt. Bethel parish.

SOUTH CAROLINA

POOLE, DONALD R. From Shades Va Church, Birmingham, Ala. To St. phen's Church, Lexington, S. C.

———DECEASED———

THE REV. YOST BRANDT, 81, ret ULC pastor, died July 10 at Rochester, N

A native of Rochester, Pastor Brandt a graduate of Wagner College and Phila phia Seminary.

He organized Concordia Church, Wa town, N. Y., and served St. Peter's Chu Preston, Ont.; St. John's Church, Alb N. Y.; St. Paul's Church, Pittsford, N. and St. John's Church, Victor, N. Y. retired in 1945.

Surviving Pastor Brandt are his wife, former Anna Eva Vogt; one son, the

n O. Brandt, associate pastor of St. 's Church, New Britain, Conn., and two hters, Mrs. Louis Laurent and Mrs. Jer- Flynn.

neral service was conducted at Zion ch, Rochester, N. Y., July 13, by Dr. d L. Beck, president of the New York New England Synod; the Rev. J. Russell pastor of Zion Church; Dr. Henry C. s, Pastors Carl Betz and M. Luther rt.

rial was at Pittsford, N. Y.

HE REV. FREDERICK CHARLES PF, 85, retired ULC pastor, died July Syracuse, N. Y.

rn in Wilmington, Del., Pastor Krapf graduate of Muhlenberg College and delphia Seminary.

served Holy Trinity Church, Elizabeth, .; Palm Church and Holy Trinity ch, Hershey, Pa.; St. Andrew's-by-the- Atlantic City, N. J., and St. Peter's ch, Pittston, Pa. He retired in 1949.

tor Krapf is survived by his wife, the r Elizabeth M. Lieb, one daughter, Howard J. Williams, and one son, l.

neral service was conducted July 14 at Syracuse by the Rev. John B. San-

erment took place July 16 in Evergreen tery, Elizabeth, N. J., with Dr. Charles ooper, president of the Pennsylvania terium, and Pastors Frederick Fair- n of Rahway, N. J., and R. S. de ke of Elizabeth, N. J., officiating.

E REV. CARL W. SELMER, 67, of ca Plain, Mass., died July 10.

native of Latvia, Pastor Selmer was a ate of Muhlenberg College and Phila- a Seminary.

was pastor of the Jamaica Plain Lu- n Church (formerly Boston Lettish h) from 1922 until he retired in 1959 lso served St. John's Church, New rd, Mass., from 1931 to 1947.

viving Pastor Selmer are his wife, the r Elizabeth Pinkul; two sons, Carl, Jr., and David, and one daughter, Mrs. Ruth Merrill.

Funeral service was conducted at Jamaica Plain Church, July 14, by Dr. Alfred L. Beck, president of the New York and New England Synod.

Burial was at West Roxbury, Mass.

WANTED

Director of Christian Education and Youth Work—congregation in suburban section of large eastern city. State experience. Give references. Reply The Lutheran, Box 703.

FOR SALE—Sacrifice for Cash

2 well-drained Beach lots—one at Drum Point, (Beach) Md. with Beach Club privileges, and one at Ocean Beach, Md.— Both increasing yearly in value. Write L. K. Drye, 1104—47th St. N., Birmingham 12, Ala.

WANTED

Housemother for women's dormitory in church-related college, 45-55 years of age, training and experience preferred, to be employed nine months each year (September-June), room and board furnished, salary commensurate with experience. Apply by hand-written letter to John T. Fike, Treasurer, Juniata College, Huntingdon, Pa.

ADMINISTRATOR WANTED

An unusual opportunity exists for one who possesses Administrative and Managerial ability commensurate with the task of superintending the operation of a 200 unit, $2,000,000 cooperative Lutheran retirement home in Spokane, Washington. Experience in public relations and sales also desirable. Applications, being considered immediately, will be treated confidentially. Address inquiries to The Rev. Glenn T. Carlsen, Secretary of the Board, W. 3917 Sanson Place, Spokane 15, Washington.

ORGANIST-CHOIR DIRECTOR

Large congregation in rural community desires organist-choir director to take responsibility for entire music program. Two services (3 in summer). Six choirs. Private teaching opportunity, if desired. Position open in September. Write Box 701, THE LUTHERAN.

IN CONCLUSION . . . . . .

TO HEAR someone read 10 verses of the Bible every day, without explaining the meaning of these verses, is not likely to make much impression on a child. When this reading is done in public schools as a routine performance in fulfillment of a state law, the results are likely to be near zero.

Probably a daily prayer in school does impress pupils, since bowing the head and speaking in a tone indicating reverence are out of the ordinary. Children who have no prayer experiences in their homes and who don't go to church might get some glimpse of the reality of God by engaging in school prayers.

Both of these practices — Scripture reading and prayer in public schools — are being debated in a Florida court this month (*see page 4*). Such arguments have occurred in half a dozen states in the last year. These questions lie within the fringe zone between church and state, along with questions such as whether Sunday closing laws should be enforced in maintaining public respect for the Christian holy day.

THE BASIC question is: should the power of the state be employed in promoting religious practices?

Most of us Protestants agree that the government should not give aid to any church, such as buying textbooks for a parish school. In New Jersey a local government sold at a give-away price a valuable hospital to Roman Catholics to help them establish a medical college. Not long afterward Roman Catholics in New Jersey united in voting against a public bond issue to finance establishment of a state medical school.

We can appreciate this principle of separation of church and state when it cor up in a case like that. It is not so e to follow the principle into cases invo ing such a question as whether the Lo Prayer should be prayed in a pu school. Should Jewish children be quired to take part in—or even listen —the praying of a Christian prayer the classroom?

In a democratic country it is urg that the rights of minority groups—e very small groups—should be caref respected. This is the foundation st of freedom.

THERE IS another problem, though. nation can long survive unless it some basic religious conviction whic carefully taught to all its children. U.S. has officially endorsed the slo "In God we trust," and prints it o money—which should be a good p for it.

That's about as far as such na as the U.S. and Canada can go, in ness to the great variety of their pe and the varying religious beliefs of t people. But it seems to me these na must go at least that far. If the n of God cannot be spoken in reve devotion in a public school, the go ment puts itself on the side of unb

Efforts of our homes and church training our children in faith are seri undermined if these children, in many formative years in public sch never hear the name of God recog and reverenced. Children get the that God is a peculiar notion of parents. We are moving toward a cr decision in this question, and shoul alert to what is happening.

—ELSON R

Books On Marriage

G MARRIED
Evelyn M. Duvall and Reuben Hill

entirely new, up-to-date introduction ove, sex, courtship, marriage and nthood. Written for the young adult ning marriage, it talks frankly to the er at his or her own experience level. $4.95

A MARRIAGE MANUAL
by Drs. Hannah and Abraham Stone

Written in the form of an interview between a couple about to be married and their physician, the book discusses intimate problems of sex and marriage of immediate concern to every couple. $3.95

RE YOU MARRY
Sylvanus M. Duvall

ding this book will enable every ng man or woman to identify the edients of love and of satisfying mar- life, a long step toward attaining a py marriage. $2.50

WHEN YOU MARRY
by Evelyn M. Duvall and Reuben Hill

The entire area of family life is covered by this book. The volume begins with childhood, and works outward to an understanding of all social relationships. $4.50

MAKE YOURS A HAPPY MARRIAGE
by Dr. O. A. Geiseman

A blueprint for marital happiness. The spiritual, intellectual, cultural, social and physical aspects of married life are discussed. $1.50

LUTHERAN CHURCH SUPPLY STORES
(UNITED LUTHERAN PUBLICATION HOUSE)

11 Arzuaga, St. o Piedras, P. R.	805 Locust St. Des Moines 9, Iowa	237 King St., W. Kitchener, Ont., Canada		32 N. Second St. Harrisburg, Pa.
5 S. 13th St. iladelphia 7, Pa.	610 Wood St. Pittsburgh 22, Pa.	1233 Hampton St. Columbia 1, S. C.	31 E. North Ave. Baltimore 2, Md.	22 W. Madison St. Chicago 2, Ill.
8 W. Sixth St. Angeles 5, Calif.	219 W. Sixth St. Austin 61, Texas	17 Park Place New York 7, N. Y.	2900 Queen Lane Philadelphia 29, Pa.	1317 S. 16th St. Milwaukee 4, Wis.

THE LIBRARY
PACIFIC LUTHERAN SEM
4750 MARIN AVE
BERKELEY 5, CALIF
FREE

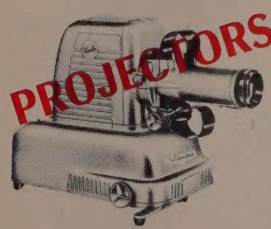
FOR MORE EFFECTIVE

TEACHING THIS FALL

EXPAND YOUR A.V. FACILITIES

SCREENS *Now!*

Glass beaded for darkened rooms, lenticular fo
wide rooms or rooms hard to darken. Sizes fro
30″ x 40″ @ $12.95 to 18′ x 18′ @ $320.0
For general use we suggest the 50″ x 50″ len
ticular screen #VSP50C priced at $49.95.



PROJECTORS

For 35 mm filmstrips or 2″ x 2″ slides. Air cool
Viewlex 300 watt with case #VSP22C $ 84.
Viewlex 500 watt with case #VSP25C 109.
SVE-Graflex 500 watt with case #VSP3852KX
101.
SVE-Graflex 750 watt with case #VSP3850KX
117.9

For 16 mm movies
TSI Duolite ST5 with built in screen and for larg
auditorium use. 5 watt amplifier, 750 watt Pr
jection lamp VSP15 $550.

TSI Teclite S20 with detachable speaker on 4
cord, 20 watt amplifier, 750 watt lamp #VSP1
$550.

RECORD PLAYERS

To accompany sound filmstrips, for social gathe
ings, for choir instruction we suggest this in
expensive hi-quality Voice of Music record playe
Has automatic changer, plays 10 records, shu
off automatically, plays all sizes and spee
VSM1260 $54

Ask about equipment discount to institutions *Circulars available*

LUTHERAN CHURCH SUPPLY STORES

(UNITED LUTHERAN PUBLICATION HOUSE)

11 Arzuaga, St. Rio Piedras, P. R.	805 Locust St. Des Moines 9, Iowa	237 King St., W. Kitchener, Ont., Canada	32 N. Seec Harrisbur	
115 S. 13th St. Philadelphia 7, Pa.	610 Wood St. Pittsburgh 22, Pa.	1233 Hampton St. Columbia 1, S. C.	31 E. North Ave. Baltimore 2, Md.	22 W. Mad Chicago
3103 W. Sixth St. Los Angeles 5, Calif.	219 W. Sixth St. Austin 61, Texas	17 Park Place New York 7, N. Y.	2900 Queen Lane Philadelphia 29, Pa.	1317 S. Milwaukee